

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
30 Bromfield Street, Boston,
A. S. WEED, PUBLISHER.

BRADFORD F. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price \$2.50. Payable in Advance.

Specimen Copies Free.



Vol. LII.

BOSTON, THURSDAY, APRIL 22, 1875.

No. 16.

ZION'S HERALD.

ADVERTISING RATES.
First Insertion (Agent matter), per line, 25 cents.
Each continued insertion, " " 20 " " " "
Three months, 13 insertions, " " 16 " " " "
Six months, 26 " " " " 15 " " " "
Twelve months, 52 " " " " 14 " " " "
Business Notices, " " " " 15 " " " "
Reading, " " " " 53 " " " "

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MR. EDITOR:—In the last HERALD, in connection with reminiscences of Hon. R. P. Waters, Brother M. E. Wright refers to M. B. Cox, and a "wild plaintive song" called "Cox's Grave." Having in my possession an old book, entitled "Remains of Cox," published soon after the death of that lamented missionary and devoted servant of Christ, I find that "song" in full, and enclose it to you. It may be that you will think the republication desirable; at any rate, I thought it worthy to be sent to you, it having been thus referred to. The little volume contains much that is of deep interest, and in the absence of other sources of information, valuable. It contains many incidents of his life and experience, from and before his entrance upon the ministry, up to his death, with the particulars of his sickness and death.

THE GRAVE OF COX.

BY REV. JOHN NEWLAND MAFFITT.
From Niger's dubious billow,
From Gambra's silver wave,
Where rests, on death's cold pillow,
The tenant of the grave,
We hear a voice of weeping,
Like low-toned lutes at night,
In plaintive echoes sweeping
Up Mesurado's height.

The palm-tree o'er him waving,
The grass above his head,
The stream his clay-couch laving,
All—his soul's home—dead.
Dead! but alive in glory—
A conqueror at rest,
Enshrouded in sacred story,
And crowned amidst the blest.

A martyr's grave encloses
His weary frame at last,
Perfumed with heaven's sweet roses,
On his dear bosom cast;
And Africa's sons, deploring
Their champion laid low,
Like many waters roaring,
Unbosom all their woe.

The Moon's lone chain of mountains,
The plain where Carthage stood,
Jugurtha's ancient fountains,
And Tecumseh's pulmy wood,
Are wild with notes of sorrow
Above their sated friends,
To whom there comes no morrow,
But glory without end.

THE UNIVERSITY OF BONN.

BY REV. R. C. GLASS.
Twenty miles above Cologne, on the banks of the storied Rhine, is the town of Bonn, containing a population of some 25,000 inhabitants. Lying, as it does, in a beautiful and fertile valley, half surrounded by a low range of mountains, its situation is very attractive. Here and there on the tops of these hills is to be seen a half deserted church, or monastery, no longer the abode of monks, but a sort of shrine, to which the "faithful" make frequent pilgrimages. On the surrounding heights you may also see the mouldering ruins of several old castles, relics of the feudal ages, around which linger many quaint legends of the adventurous knights who once dwelt within their walls.

Bonn was the birthplace of Beethoven, and the house in which he first saw the light is still pointed out, in a narrow street called the Rhein Gasse. A splendid bronze statue has been erected to his honor in the Münster Platz. In the Kirchhof, or cemetery, may be seen the tombs of Barthold George Niebuhr, Augustus Wilhelm von Schlegel, the widow and the eldest son of Schiller. These, and many other pleasant associations that gather about the place, as well as its very healthful locality, make it quite a resort for health and pleasure seekers. Its chief attraction, however, is the University. The building was formerly the Christliche Schloss, and from the side fronting the Hofgarten it presents quite an imposing appearance. It possesses a library, containing 200,000 volumes, a Museum of Fine Arts, another of Local Antiquities, and the Numismatic Museum, containing 5,000 medals. The great hall, or "aula," is ornamented with several beautiful frescoes. Here the University holds its public meetings, but it is entirely too small to accommodate the vast crowd of students and other friends

who seek to gain admission on such occasions. The University of Bonn enjoys the distinction of having given the late Prince Albert his education. The house in which he lived while a student of the institution is still standing, amid a clump of tall firs, in Martins Platz.

The institution, very justly, ranks among the first of German universities. Although much younger than some of its rivals, it has enjoyed a high reputation for scholarship from the very first. Its faculties have always embraced in their numbers many distinguished men. A German university differs materially from our American. It is more a grouping together of professional schools; but in addition to the usual departments of law, medicine and theology, they provide for instruction in the higher departments of science, philosophy and philology, to meet the wants of those who desire to fit themselves as professional teachers in any of these branches. What we term a collegiate course, and for the completion of which we are wont to confer the degree A. B., or Ph. B., is pursued by the German student at some of the gymnasiums, before he ever enters a university. In these preparatory schools a great deal of attention is given to the study of the classics—too much, perhaps—some eight years to Latin, six to Greek, and a little less to Hebrew. Hence the average American student is far behind the German in his knowledge of languages.

The limits of this article forbid that we should attempt to notice all the branches of this University, and hence we shall confine our remarks to the theological department, as our connection with that enables us to speak more understandingly of it than the others. There are in reality two schools of theology in the Bonn University—one Protestant, and the other Catholic. The latter has fallen largely into the hands of the Old Catholics, as many of the professors have joined this movement, and quite a number of young men are now being fitted for the priesthood in this branch of the Church. The fact is worth noticing, as it is the only place where the Old Catholics have an opportunity for educating their young men going forward to the ministry. In the Protestant, or evangelical department—which is entirely distinct from the other—there are many men whose names are deserving of notice, but we shall only mention two, who will at once be recognized as worthy all we may say concerning them.

Dr. Lange, the well known commentator and theological writer, is Professor of Dogmatical Theology. He is a man somewhat below the average height, but with a strong, firmly knit body. Although more than seventy years of age, his step is quick and elastic, his smiling face without a wrinkle, and his mind fresh and vigorous. In his lectures to the students he displays a fund of information and a grasp of mind that is seldom possessed. No one can attend his classes without feeling greatly benefited.

Dr. Christlieb, so well and favorably remembered since his appearance at the late Evangelical Alliance meeting at New York, is Professor of Pastoral Theology, although equally well qualified to give instruction in any other branch pertaining to theology. His appearance is at once striking and agreeable—a fine facial expression, a heavy head of hair, brushed straight back, revealing a massive brain, which is well supported by a splendid physique. He is but just entered upon the most vigorous period of life, and yet he is already among the foremost of German theologians. Those who have read his masterly work, on "Modern Doubt and Christian Belief," need not be told that he is a very able writer and a sound religious teacher.

His recent visit to this country filled him with high admiration for America and Americans; and hence students from this country receive from him a hearty welcome. His lectures are clear, systematic and exhaustive, and are delivered to the students with as much energy and enthusiasm as if delivered before a large public audience. He manifests a deep interest in all the religious movements of the day, and is especially desirous of seeing a greater spirit of union among the various denominations of the Church. He is the soul of the missionary spirit that exists among the students of Bonn. He meets their society one evening every alternate week, and gives them a talk on some subject connected with this important work. Gifted with the finest conversational powers, he is able to maintain this kind of informal address for two hours, with unbroken interest. These talks usually end up by the conversation becoming more and more general, the students asking questions and the Professor answering. Dr. Christlieb is deservedly popular with the students and citizens of Bonn.

There is one feature of German universities that impressed us very favorably. The professors set apart certain hours of the day, usually in the evening,

at which time they are free to walk and talk with any of the students who may desire to converse with them upon the subject of their lectures, or any kindred topic. The great advantage of such an arrangement to a wide-awake student is easily understood. We look back with great pleasure and satisfaction to the many such peripatetics enjoyed with Dr. Christlieb. His ability to speak the English fluently is quite an advantage to those students who are unable to converse readily in German.

A CHRISTIAN SABBATH IN ANCIENT SHECHEM.

BY REV. S. M. VAIL, D. D.
[Concluded.]

This has been to me a very pleasant and interesting day. Early in the morning, between seven and eight o'clock, I sought out Rev. Youhammah El Karey, a Baptist missionary, of the liberal, open communion class.

Mr. El Karey was born in Naples; left this place for Jerusalem at the age of seventeen years; heard Rev. Mr. Jones, an American missionary, in Jerusalem; was converted, and baptized by him in the pool of Siloam; went to London; received an English and theological education, and returned to his native city, and has been preaching there since 1867. He was ordained in London, without imposition of hands, by ministers of various denominations, as Baptists, Methodists and others. He has prospered in his work; has organized a church in Naples, at present numbering twenty-five members; has also a school in operation, and has recently baptized three persons, and three more are waiting for the administration of this ordinance.

I attended his morning service, at half past eight o'clock, and was delighted to find a company of seventy persons, who joined heartily in singing an Arabic hymn, to the melody of "Home, Sweet Home." I was touched by the sweetness and spiritual influence which attended this part of the service. Then prayer was offered, and a sermon delivered in Arabic, in which deep attention and interest were manifested. Then another hymn was sung, in the melody of "My Country, 'tis of Thee," "America," or "God Save the Queen." This also was sung in the spirit, and with a blessed effect on all our hearts. For myself I must own that tears of joy ran down my face as I heard this song to our Jesus in this distant land. Distant land! yet this very soil His blessed feet often pressed, for in all His journeys from Jerusalem to Galilee He must needs go through Samaria, and by Shechem. God be thanked that the Gospel is preached in Shechem, and Jesus has returned there again. A large portion of this company consisted of young persons and some children, with their parents, men and women, all of whom were seated in the same apartment, and were reverent and attentive hearers. This I thought was a great triumph over Oriental prejudices. Mr. El Karey had had difficulty at this point, at first, but has finally overcome it.

In the afternoon, at his invitation, I went out with him and a young gentleman from England, to read the blessings from Mt. Gerizim and the curses from Mount Ebal, as recorded in the 28th chapter of Deuteronomy. It was agreed that Mr. El Karey should ascend upon the side of Mount Gerizim, and read aloud and distinctly the blessings; and that I should ascend upon the side of Mount Ebal, and read the curses; and that our young English friend should stand in the centre of the valley below, and hear.

I stood first upon the side of Mount Ebal, over the cave of Elijah, and read the curses, which were distinctly heard in the valley below. Then Mr. El Karey read the blessings from Mount Gerizim, which I heard, though not clearly; but our young friend in the valley heard them distinctly, every word. When we came down to the centre of the valley, to talk over the

result of our experiment, the young man said to me, "did you not make a mistake in your reading?" I said, "yes, I did; the sun shone so brightly in my face that I could not look steadily upon the book. Yes, I did make a mistake; can you tell me what it was?" "Yes; you read the passage, 'cursed be he that lieth with his father's wife,' changing the word 'father's' to 'neighbor's' wife." "You are right." I was entirely satisfied with the result of this experiment, and that the place is admirably adapted to the purpose of hearing the divine laws read, as commanded, and as actually done, as described in Joshua, viii, 32-35. Thus the present geography and topography of this place exactly answers to the Scripture account and requirements, and in this we have another proof of their truth and divinity. When we go back two thousand years, to the days of Abraham, we shall find the descriptions of Genesis entirely accordant with the present topography and character of this place. Abraham came to this place first, after he left his native country, Haran. "And Abram came to the land of Canaan, and Abram went over unto the place Shechem, unto the oaks of Moreh (not 'plains,' as our version has it; there is no plain here). And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, to thy seed I will give this land, and there he builded an altar unto Jehovah, who appeared unto him."

THE GREEK THEATRE.

BY W. HASSELL, A. M.
That we may do the theatre no injustice, let us look at it as it stood in its glory at Athens. Its literary material was of the highest order. Just before the dawn of sober history the simple faith and vivid fancy of the ancients had placed a time when the gods traversed the earth in visible shape, and mingled with mankind, in love or wrath. To this age the pious Greek delighted to trace his lineage, up through an intervening period of heroes and demigods, till, perhaps within a score of generations, he saw it spring from some ancestral divinity. "For we also are His offspring" was, to the devout Greek, not a mere poetic conceit, but a historical truth. Thus the legendary lore of this divine and heroic foretime, which had been already glorified by the genius of Homer, and so furnished material for the attic dramatists, stirred the literary, patriotic and religious enthusiasm of that most literary, patriotic and religious people, to an extent beyond the conception of the scientific modern, whose highest ambition is to trace his pedigree back a hundred thousand years, to an ape, or a million, to a clam.

Nor was this material wrought up without men of lofty principle. The earliest of that constellation of tragic stars, whose genius lit with unfading splendor the fairest portion of Greek history, was Aeschylus, a soldier of Marathon and Salamis. In boyhood, as boy-like, he had fallen asleep over his task of watching the growing grapes, the god of the vintage and of the hitherto rude tragic performances appeared to him in a dream, and bade him "write tragedy." This call, as real to him as that of a Methodist minister is to us, he obeyed, with such success that he is known as the father of tragedy. The serious topics and earnest character of his plays remind us of some stern, Hebrew prophet, rather than of a volatile Greek.

Thus, religious in origin and character, the tragic performance, held under the open sky, resembled, in their grandest days, a modern camp-meeting quite as much as a theatrical gathering; and the effect upon the audience was sometimes like that of the terror striking Judgment-sermons of our forefathers. To the Athenian stage, both tragic and comic, was something more than a mere source of amusement. It was an important public institution; it was theatre, pulpit, library and press, all in one.

Success in dramatic writing was rewarded with prizes, and with high public honor. The actors were paid by the city. Every play which was designed by its author for the public was assigned to some wealthy citizen, who undertook the task of bringing it before the public at his own expense, and whose pride, as well as the author's, was enlisted in its success. Moreover, the poor had this gospel preached to them. After admission ceased to be free every citizen could draw from the public treasury the amount of his admission fee.

Surely, if ever there was a city in which the theatre should be a controlling, elevating power, it was Athens. That it made the Athenian public, as a whole, the most literary public known to history, present company (I. e. Boston) excepted, need not be doubted. That it aided in building up a literature which has been an inspiration to all succeeding ages, cannot be denied. Yet even this bright flower of the centuries soon degenerated, and became a prime cause of the ruin of Grecian liberty. The amount of money required for the support of so vast a piece of machinery was, of itself, a serious matter; for the high wrought civilization and extended empire of Athens could be maintained, in spite of rival States, only by the utmost exertion.

But there were other evils, still worse. A people trained to lounge on the benches of a theatre, with nerves passive as the strings of an Eolian harp, to be played upon by the polished strains in which the poets set forth the imaginary sorrows of mythical heroes and heroines—such a people could not, and would not endure the hardships of war. We may well excuse the polished Athenian gentleman for preferring the elevated enjoyments of his home to the privations and sufferings of the field or the sea. But excuses put no check upon consequences. The battles of the State, as a result, had to be fought by mercenaries. Being ill paid, or unpaid, the treasure which should have been devoted to the public defense being expended in entertainments for the "Stay-at-home Rangers," these hired soldiers were obliged to pay themselves by extortions from the allies. Thus the name of Athens was disgraced, and when the hour of need arrived the army, instead of being ready to fight the enemy, might be engaged in the more lucrative occupation of plundering friends. Thus Athens, and with it Greece, became an easy prey to the crafty and energetic Philip.

The evil wrought, in some sense, its own relief; for the Athenians, being too well known as talkers to be regarded dangerous, might hope for lenient terms from any conqueror who wished to hang the queen city of Minerva as a shining ornament about his neck. Yet there is in the world a deep seated belief that freedom is better than comfortable slavery. If this be the case we must charge a share of so great a fall to the theatre; and if this be the fruit of the ancient drama, what can we expect of the drama?

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CALAMITY-JOHN. A TRIP SOUTH IN 1862.

[Continued.]
BY REV. MARK TRAFTON, D. D.

Monday afternoon we ran into the Sound, and found Gen. Burnside in his swift little dispatch steamer, waiting for news. We were taken on board, and started for Newbern, distance 80 miles. Just as it began to grow dark we ran into the harbor, and landed in the newly-captured town, among a crowd of negroes, who lustily cheered Massa Burnside. Here were seen the sad effects of war. There were the ruins of the beautiful bridge, across which the rebels rushed, pell-mell, shouting, "The Yankees are coming!" and which they at once fired, to check their advance. Here, on the bank, was the frame of a gun-boat, which the rebels had commenced, now with its keel sawed in two, and thoroughly broken up.

Yonder, the smoking ruins of a large new hotel, set on fire by their own soldiers, which, with a number of private dwellings, were consumed. General Branch, who commanded at the battle of Newbern, rode through the village, shouting, "fire your houses, and fly! The Yankees are coming!" Many families fled, and the speedy coming of the Yankees saved the town from entire destruction.

You can imagine the effect, in a town of some 5,000 inhabitants, of such a sudden change from assured safety to one of wildest terror. They had been taught that these Yankee troops were lawless brigands—that they came to burn, sack and pillage. Then they had been assured that it was impossible for the gun-boats to pass the obstructions in the channel of the river, and the forts on its banks—that their troops outnumbered the Yanks', two to one. I was told by a family, formerly from the North, that when they marched out in the morning to meet Burnside, six miles below, where they had constructed earthworks and a line of defenses a mile in extent, covering the entire space from the river to an impassable swamp on the right, they went out, leaving their tents standing, and ordering the cooks to have dinner ready at noon; "we are just going down to join the Yanks, and shall be back by dinner time."

Well, some of them did come back, but with no appetites for dinner. They were too aristocratic to march six miles, and so had a long train of cars to take them down, and when the train returned it had changed its time-table: "no stop at Newbern for refreshments." Those who could not get on board came

that we were snowed in. There was nothing for it but to make the best of it. When the Lemmering Pass is full of snow it takes some time to clear it; so we were doomed to two days more in Vienna. There was one satisfaction: we might be in a great many less pleasant places. At last we started, not without some doubts of the possibility of the terrible Lemmering. The railway (the first of the European mountain railways) is a wonder of engineering, at times running just on the edge of the cliffs, at others toiling slowly up the sides of the mountain, and again cutting right through its base. In twenty-five miles there are fifteen bridges and fifteen tunnels, and this part of the road cost about \$8,000,000. In summer the scenery is said to be magnificent, and the deep snow gave it an additional grandeur.

VENICE.
We reached Venice in the early morning, before sunrise, and immediately took a gondola for the hotel. Would that gondolas could be introduced in our own cities! No rough jolting over cobble-stone pavements; no runaways, no accidents; and last, but not least, no five-dollar fares. Think of it! The station is at the very edge of the city, and the hotels are most of them about a half hour's row from it; yet the charge for a gondola, accommodating four or five persons, and any amount of hand baggage, is twenty cents—not twenty cents for each person, but twenty cents for all!

Well, we saw it all. The Rialto, the Palace of the Doges, the Bridge of Sighs, St. Mark's. They have all been described so many times that I will not attempt to say anything new about them. The whole city is rather dirty and mildewed; the dirt is natural to an Italian city, and the mildew is natural to Venice. But what the place exists for I do not know, unless it be as a warning to new and arrogant republics. As one sails along the grand canal it is sad as well as ludicrous to see how the old palaces have been turned into mosaic factories or "antique salerooms." The silence of the city is almost oppressive; there is not a horse or beast of burden of any kind in Venice. There is more dry land than I, at least, expected, and more streets and bridges. In fact, I think that if one were willing to go a little way around he could reach any point in the city on foot; but the curious thing is that the footways are not by the side of the canals, but entirely distinct from them. The streets are all very narrow, and yet wide enough for pedestrians; and a walk is almost as entertaining as a gondola ride. Many of the men wear a long black cloak, with one end thrown over the shoulder, which they call a talma. It is not unlike the old Roman toga. The street hawkers make a great noise with their boiled pears and various other things, mostly to eat. Their cry is a very peculiar one, and in melody at least rather preferable to "glass put in."

GENES.

We cannot live in this world indifferent to appearances. — F. W. Robertson.
What a rich Father we have if we are God's children. — Hudson.
He who thinks he has nothing to fear from temptations is most exposed to a fall. — Heubner.
The tempter can throw no standing Christian by force. — M. F. Besser.
God delivers only those who do their lawful utmost to deliver themselves. — R. South.
God's demands are always endorsed by our own consciences. — Heubner.
Christians, when most deserving, are often most derided. — Ibid.
External influence, happiness, glory, are no signs of a true Church. — Starke.
So much as thou lovest, so much thou knowest. — Bernhard.
The apostles were cross-bearers, all their lives through, and looked for the crown hereafter. — Poor.
Desire not here in time what is only to be had yonder in eternity. — Starke.
What must be the disclosures of the last day! God holds the key to the inmost thoughts of all men; and when they are all open to inspection, how fearful will then be the outcry. Take heed, O hypocrite; the Lord knows thee. Rejoice, thou sincere heart; the Lord will come and be thy witness. — Starke.

There is a lady in California who owns hens, and who gives the proceeds of all the eggs laid on Sunday to the cause of home missions. The Nashville Advocate pronounces this "eggsmplary."
God has a right to prefer greater claims against us than men can. A. Tholuck.

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DOCTRINAL PAPERS.

THE HOLY GHOST FIRE.

[Extracts from the last part of an address delivered before the "Portland District Ministerial Association," published by request.]

BY REV. C. B. FITZLEAD.

[Concluded.]

Again: *Calvary is the grand theme of these fire men.* Your scientist may see God in the mechanism of creation; these men see God in the cross, wooing humanity to harmony and sunrise. The physicist may see God moulding mountains, and kindling stars, and muzzling the savage forces of nature; the men of the fire baptism see God in Christ moulding hearts anew, and kindling new fires on the hearth of desolation, and muzzling the savage demons of hell. The poet may hear God's foot-tread in the earthquake, and His voice in the wild hymn of the hurricane; these men hear Emanuel's voice in the Gospel heart-beats, and His foot-tread sounding in the moral earthquakes all down the ages. The psychologist may recognize God in the creation of mind, and perceive in it a richer splendor than ever flickered in the bosky dell, or shimmered on the summer wave; these men recognize God in Christ re-creating moral mind, and filling the whole spirit with a rarer radiance than ever flashed through the mind of mere sage or genius—even the witness of the Holy Ghost.

Science and poetry amount to very little if they don't help bring souls to Jesus. These men consider it ruinous insanity for a man to study the architecture and neglect the Architect; for a man to try and read the great poem of nature, and think little about the Poet. They call it moral madness for a man to seek to know the Creator only, and care nothing about the Redeemer; for a man to be in continual pursuit of cold, abstract laws, and overlook the Law-giver; for a man to be intent on finding out the secrets of the great tombstones of the old earth, and to despise or neglect to plant his weary feet upon the living "Rock of Ages"; for a man to take pleasure in the wings of birds—eagles' wings, ostriches' wings, kites' wings, petrels' wings, and slight the only "wings" that can be to his soul a shadow, a refuge, a trust, a rejoicing. Sheer madness for a man to glory more in the Andes than in Mount Calvary.

Calvary is their master topic. Calvary! not the ideals of commerce; not the speculations of philosophy; not the statutes of science; not the doctrines of politics, but Calvary with its Jesus, its blood, its holy power, and its voice ringing out to man, "this is the way, the only way to heaven; all other ways lead to hell." Their cry is, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Again: *The fire men know the worth and worthlessness of forms and creeds.* They know that man needs form connected with religion. They know nothing about life without form. The gazelle is life in form; in the snow-drop is life in form; man is life in form; but mere form is dead. All religious form needs life. Every creed, to be worth anything, must have a soul. A creed is not Christianity, just as ornithology is not a ring dove, just as ichthyology is not a globe fish. Theology is not godliness, and more than botany is a blue-bell, or physiology is manhood. A creed is only the husk, while Christianity is the kernel. Theology is only the stove, while Holy Ghost life is the fire. Knowing all this, these men believe, pray, live and preach so as to infuse into their creed the fire life, into their theology the electric spiritual power.

Again: *The fire men know the worth and worthlessness of strong native character, and of intellectual power and culture.* Worth! Why do we hear more about Alfred the Great than about Ethelred the Unready? The one was strong, and the other feeble. Catiline's words burned as with pandemonium lava, because of the weird and boiling soul behind them. Danton's cyclopean cries, that seem to have been swift and dire and grand as an eastern tornado, got their sublimity from the demon soul who uttered them. Sumner's words got their power from the Sumner behind. Strong native character, and brain force, and culture go to make men's words mighty. Knowing this, these men of holy fire seek to attain intellectual power and culture; but knowing also the worthlessness of mere mental cultivation, and scholastic lore, and strong natural character, their heart-cry is, "Lord, let the fire-shower fall upon our souls every day. Let the flame-tongues never become cold, dull, dumb." Learning and genius are good, but Holy Ghost fire is the grand essential. Chalmers was an intellectual Boanerges, but his words got their holy frenzy and contagious spiritual fire from the holy soul behind them. Edward Irving was a genius, his blood boiled with poetry and enthusiasm, but his sermons got their solemn fury and their hallowed power from the holy spirit who uttered them. Summerfield was not, like Irving, an intellectual Titan, but he stirred Christendom, because his silver clarion was full of the blast of the Holy Ghost. John Smith, one of England's great revivalists, was a man of little mind force, but the holy fire made his life a power, and his words flames. We need native force of character, and intellectual power and learning, but we need Holy Ghost fire far more. We can't, perhaps, all be highly cultured, but we can all have the holy fire. We

can all have the very best God has to give. If He gets His own way, we shall all be men of holiness and power.

Again: *The fire men are preachers rather than essayists.* They are above mere logic, or rhetoric, or clean-cut, well-finished sentences. To them, a sermon that comforts no saint, wins no sinner, or sanctifies no soul, is worse than worthless. Preaching, with them, is not a bargain with the congregation, nor a solemn coquetting with souls, nor a hinting at the necessity of repentance some day, nor a prophesying of "smooth things," nor an elaborate attempt at feeding dead men. Salvation is not a prudent arrangement against somewhat uncomfortable consequences. Worship is not only a proper and genteel form. No, no! To them worship is the soul sitting down at a celestial feast, or the climbing of a ladder that leans up against the heart of God. To them salvation is to have the soul "filled with the fullness of God" here, and then to be loved and palmed among the lovers and the victors of the better time. To them, preaching is an awful work for souls, with judgment before, heaven on one side, and a terrific conviction that every soul must harp in heaven, or howl in hell. Awful work!

Again: *These fire men denounce, in love, what they believe to be wrong.* As servants of the "Most High," they cry, in the spirit of love but firmness, against all commercial corruption, political rascality, genteel devilry, and devilry that is not genteel. They lift their voices against balls, theatres, tipping, Sabbath breaking and initial gambling. The question of expediency is too shallow for them. They ask, "is this right?" If it is right to preach against anything that tends to evil, they do it. They are beyond mere conventional prudence. To them the hour spent in speaking the word of the Lord, is not a sixty-minute comedy, or a holiday entertainment; it is a crisis fraught with eternal consequences. They are Jehovah's protesting prophets. Their voice may sometimes sound, to the world, harsh as discord, but woe betide humanity when they cease to cry. They are not man-pleasers. They are not fashionable preachers. They are radical, uncompromising. They see no need for faultless, harmless sermons, lacking the power to stir, convince and woo men to righteousness. They tremble to think of eloquent pulpits which simply amuse the intellect and please the imagination, without touching the conscience and the heart. How their souls burn with utterless desire to see men saved, when they think of Jesus dying; when they remember that the ears listening to them must be filled with the hallelujahs and doxologies of the redeemed, or with the wail of the lost; when they remember that the eyes looking upon them must gaze upon the glories of the skies, or upon the agonies of pandemonium. O how their souls quiver with pulses of earnestness, to make every sermon tell for heaven, by snatching some one from the crumbling edge of perdition. They consider their ministry a failure if it does not arouse men to seek salvation, or to get rid of them as preachers. They are superior to the world's censures and applause. They are not cracked bells; their ring is certain, clear, evangelical. They are not cautious that fire nothing but powder; in their canonizing they discharge balls that hit and batter and slay. Their mottoes are, death to evil; life to souls; keep the caves of hell empty; fill the thrones of glory; down with the standard of Satan; toss upon the breeze the scarlet flag of Calvary.

Again: *The fire men believe and teach that the only scientific and Scriptural mode, whereby man becomes whole, harmonious, godly, is by resigning his unholy ghost to the Holy Ghost of God.* Material appliances to cure material ailments. Corns cannot be extracted by poetry. Sprains can never be cured by metaphysics. Diptheria cannot be helped by logic. Intellectual ministrations to develop intellectual powers. Who would ever dream of putting a mustard plaster on the brain of a dunce to make him a genius? or of administering acconite to make a logician? or of painting the brow with iodine to develop the poetic? All the drugs known to pharmacy can not turn an ignoramus to a philosopher, spiritual ministrations to minister to spiritual deficiencies. All the principles known to psychology cannot turn a philosopher to a saint. Nothing in matter or mind can make a soul holy. A person may diet like a vegetarian—eat little but graham bread, hominy and oatmeal, and yet be sick and impoverished in spirit. A woman may be healthy as Hygieia, and yet be fiend-like as bloody Mary. She may be lovely as Hebe, and yet unchaste as Cleopatra. A man may be handsome as Adonis, and yet filthy as Caligula. He may love nature like Spinoza or Shelley, and yet be immoral as the Fratricide—the Italian free-lovers of the thirteenth century. He may reason like Bacon, sing like Spencer, speak like Rufus Choate, and yet be vile in spirit as Nero, and impure as Aaron Burr. An intellectual Hercules may have a spirit covered with the black mould of spiritual death. We have read that Cicero favored fornication, and that even Socrates was immoral. Mirabeau and Charles Fox were orators; Dryden and Poe were poets; Halley and La Place were philosophers—they were all eminent for intellectual power, but not for Christian or moral character. There is no appliance, no power but spirit that can convert, purify, elevate spirit. The spirit of man may in many ways help the spirit of man, but the Holy Spirit of

God can alone make the unholy spirit of man holy. Knowing this, these fire men court the Holy Ghost. They prize Him above the lyre of angels and the scepters of seraphim. They have in Him a grander power than all the battalions of the skies without Him. He is the absolute Power. They honor alone Him as the Quickener, the Regenerator, the Comforter, the Sanctifier, the Anointer of souls. To these men He is a dear personal Friend. He is their life, and their health, and their wealth, and their power, and their enthusiasm, and their unction. Lord, rain upon us all anew the Holy Ghost fire-shower.

CORRESPONDENCE.

SOUTHERN METHODIST CORRESPONDENCE.

BY "NOTOS."

Will you permit a criticism upon an item which appeared in an editorial paragraph of your paper of Feb. 4th? "No one can for a moment believe that the Southern States, certainly any of them where the colored vote is not in the ascendancy, will make equal or even adequate provision for the colored population, at least at present." That was written in reference to public schools. Dr. Sears, who has given very special attention to the subject of public schools in the South by his personal observation, states that Virginia, West Virginia and Tennessee, are in advance of all the Southern States in the general instruction provided in public schools. Certainly the colored vote is far from being in the ascendancy in these states. I suppose Tennessee is doing far more for the education of the colored population, by public schools, than Mississippi, South Carolina, Louisiana, or Florida, and yet the colored scholastic population is scarcely one-fourth of the total scholastic population of the State.

I have been carefully studying the annual report of our State population, recently submitted to the Legislature, to see if equal or adequate provision has been made for the colored children. The report lists over 200 pages. I glean the following: Scholastic population 420,384, colored 103,856—nearly one-fourth; schools, white 4,227; colored 923—less than one-fifth. But from the larger number of attendants, I infer that only one-fourth of all the children who have received the benefits of public school funds in this State, are colored. I have passed a number of colored schools in different counties of the State the past year, in the country as well as in cities, and the colored schools are, in almost every instance, much fuller than the white. The colored parents and children, especially in the country, seem to be far more eager to realize the benefit of schools than the whites.

Teachers employed in public schools, 5,551; whites, 4,630; colored, 921—nearly one-sixth. Not an equal proportion, and yet more perhaps than are competent to teach. Remarkably few that ask for license or schools are refused, from the fact that in most of the rural districts, and many of the towns, white persons will not teach colored schools. And yet in the cities of Nashville and Chattanooga, where the best organized and attended public schools of any in the State are taught, the teachers are nearly all white in the latter, and all in the former are white. Intelligent white young ladies, reared in the South, and really accomplished and well educated, are ready to teach colored schools in Nashville. But in the most illiterate portions of the country, of my acquaintance, white persons cannot be induced to teach colored schools, no matter how needy or dependent. In fact, the greatest opposition I have found to the education of our colored population is among the ignorant, poorer classes of white people.

I have scanned carefully the reports of ninety-two of our ninety-three county superintendents. Eight counties have no colored schools at all; four of those have less than fifty colored scholastic population each. One county seat has a public school for colored children, though only fifteen in the county. Surely that is a "scot free" school. Three other counties, with from 40 to 67 colored scholastic population, have public schools.

I found one county that made neither equal nor adequate provision for 1071 colored persons entitled to their pro rata of the public funds. Weakley county reports 68 white and one colored school, and yet the colored population is one-sixth that of the white. Why this distinction, tenfold in favor of the whites over the colored? In this same report, the State superintendent asserts, "the school law is absolutely impartial in its provisions, as affecting the races." I found the difficulty in studying the report of the superintendent of Weakley county, in the following items: number of colored teachers employed, none; licensed, none; applicants examined, none. Certainly Central College should furnish some teachers for Weakley county. It is about one hundred miles from Nashville. Think of one thousand children that should attend school, and money provided, and yet only one person to teach that number. Let your people heed the call for funds to educate colored teachers for colored children. Thousands of them never will be taught unless their own race attend to it. The Central College is accomplishing a vast deal in preparing teachers to take charge of colored schools in the South. Let none hesitate to help in this cause; it is worthy of all aid that will be given. Our State Legislature rejected the bill to establish a Normal School. There are three good normal schools in Nashville for the benefit of the colored pop-

ulation, none securing aid from the State, but dependent upon the contributions which come chiefly from the North, and they are sustained by their respective founders—Methodists, Baptists and Congregationalists. I have seen more of the teachers and the students of the Central than either of the others, and take pleasure in testifying of the fidelity and efficiency of the teachers of that institution.

Messrs. Whittle and Bliss, the eminent laymen of Chicago, who have been so successful in Louisville and Lexington, Ky., in winning souls for Christ, have been invited by the ministers of different denominations in Nashville to visit their city. They are expected to engage in their evangelistic exercises about the 15th of next month. They reach and influence the masses largely through the instrumentality of singing the glad tidings of the Gospel.

At a meeting of the Tennessee Historical Society, held this month, Mrs. James K. Polk, of Nashville, presented the society with the pen of an eagle quill presented to the President by Mrs. Col. Curtis, of Virginia, with which he signed the first message to Congress—the act to admit Texas, and the treaty of peace with Mexico. She also bequeathed to the society at her death, the public and official papers and executive journal of her late husband, which she has kept secured in a room, the furniture and arrangements of which have never been disturbed since he laid down his pen. Mrs. Polk, now past seventy, yet resides at her husband's home, near the centre of the city.

Terrible tornadoes have visited towns in North-east Mississippi and North Alabama, recently, doing fearful damage. The rains in Tennessee have been unusually heavy, and some streams have been deeper than ever known before. Water spouts have been reported in various portions of the State. The *Chattanooga Times* reports that the recent flood of the Tennessee River washed off several feet of soil from ten or fifteen acres of a farm near Louisville, Tennessee. The whole of the denuded area was covered with human skeletons, some straight, some reclining, and some in a sitting posture. Mr. Bates had counted over a thousand osseous forms of infants, children and grown persons. Residents of sixty-five years had never heard of human remains found there before. They perhaps have been interred for several centuries.

Near Nashville, Tenn., March 23.

PHILADELPHIA CONFERENCE.

BY REV. T. B. NEELY.

We were just getting ready to mail our letter to the *HERALD*, when, glancing in the paper which had just arrived, we were greatly surprised to discover that we had been somewhat anticipated by our friend, Rev. S. L. Gracey. That threw our correspondence into considerable confusion; but, as he did not say everything that we intended to say, and as, in regard to one or two matters, he is slightly in error, we venture to recast the letter.

The last session of the Philadelphia Conference was held in Music Hall, Norristown, Pa., beginning March 17th and ending March 24th. Bishop Andrews fairly won the respect and love of the Conference by his quick perception and sound judgment, and his considerate and affable manner as a presiding officer, while his logical and eloquent sermon on special providences gave him a high reputation as a preacher. We venture to say that our excellent Brother Gracey errs when he writes that "the good Bishop did not appear to advantage, seated at the foot of towering mountains and elegant castles on the hither shore of a mountain lake." This, however, is a matter of taste, but we think the scenic water did not reflect upon him, neither did the mountains throw him in the shade.

The Conference was also favored with the presence of Bishops Simpson, Whitley and Harris. Dr. Curry, of the *Christian Advocate*, was received with enthusiasm, and Doctors Dashiell, Rust and Kynett presented the claims of their special departments with their usual ability. Dickinson College was efficiently represented by its president, Dr. McCauley.

The business was conducted by the Conference with dignity and despatch, and though some of the discussions generated some warmth, yet there was no bitterness. Early in the session it was decided not to receive any candidates on trial, and a motion looking to the reconsideration of this matter was subsequently laid on the table by a very decided vote. This action was absolutely necessary, in view of the crowded state of the Conference. Even as it is, men have been sent to places where they can only obtain a meagre support. For the same cause the Conference passed a resolution respectfully requesting the presiding Bishop not to make transfers to the Conference unless an equal number were transferred from it. This was not opposition to the principle of transfers, nor was it a reflection upon those who have been transferred, but simply a measure of mutual self-protection on account of the overcrowded state of the Conference.

Brother Gracey is misinformed when he says that the Conference "passed a resolution gravely informing all licensees that they would be admitted to the Conference only on condition that they remain unmarried four years from the date of their admission on trial." It is true that, the day before the adjournment, a resolution was presented to the effect that the Conference would understand unmarried men, hereafter received, to remain unmarried until they had been in the traveling ministry for four years; but, instead of gravely

passing this resolution, it excited strong opposition, and called forth a strong sentiment against ranking ministers according to marriage and family, rather than merit and fitness. It was maintained that if a minister never marries this should not operate against him as to the character of his appointments, but that he should be granted position according to his ability; that this principle would be just as much in favor of the married as of the single preachers; and that any other policy must retard the efficiency of our ministry and the development of our denomination. The discussion was continued over the hour of adjournment, and, as no one called it up again, a vote on the question was not reached.

To the statistics which have been given, we may add the following: Officers and teachers in the Sunday-schools, 7,671—an increase of 480; Sunday-school scholars, 55,332—an increase of 1,698.

The anniversaries opened with the meeting of the Conference Historical Society, when T. B. Neely delivered an address on "Whitefield;" W. H. Allen, L. L. D., president of Girard College, and president of the American Bible Society, read a masterly paper on Dickinson College, her faculties and illustrious Alumni; and the closing address was delivered by Bishop Andrews. At the anniversary of the Education Society able addresses were delivered by Prof. C. J. Little, of Dickinson College, and Rev. Dr. Miley, professor in Drew Theological Seminary. But space will not permit a mention of all interesting anniversaries. The last was that of the Missionary Society, which is always popular. Addresses were delivered by Rev. W. J. Mills, W. V. Kelly, and Dr. Dashiell. All the speeches were good, but as this was Mr. Kelly's first appearance before the Conference as a speaker, he having been transferred to the Conference one year ago, we may, without disparagement to any of the others, pronounce his address as one of rare beauty and power. It made a very fine impression upon both preachers and people.

PITTSBURGH CONFERENCE.

The fifty-first session of this body, recently held at Alliance, Ohio, was an occasion of absorbing interest, in the fact that the session was largely attended by visiting ministers and laymen, the public services and anniversary occasions were seasons of interest, and the entertainment was hearty and generous, in which all denominations participated. Bishop Bowman presided, for the first time, with marked acceptance. This Conference is the largest in the connection (perhaps there is one larger), numbering over three hundred ministers. The membership is between sixty and seventy thousand, equal to the total of some denominations. The territory embraces many cities and towns, and generally a well-to-do people.

The Conference was held at a leading railroad centre—grown up in a few years—easy of access. We have only one vigorous Church, with a sturdy Society, at Mount Union, two miles off. About four hundred members of Conference, visiting ministers, officials, etc., were entertained. Hundreds of laymen and ministers came at intervals, and the surrounding country seemed aroused and interested. Dr. W. H. Locke, pastor, performed host superbly.

Only three of the original members at the organization of the Conference remain, namely: Robert Boyd, T. M. Hudson, and R. Hopkins. The two last named were present.

The various Church interests were ably represented—by Dr. Reid, Missions; McCabe, Church Extension; Dr. Rutledge, Freedmen's Aid; and Mrs. Wittenmayer, Pastors' and Ladies' Union. Bishop Harris, and Dr. Edwards of the *Chicago Advocate*, in some sense, also represented our Missionary interests. B. sides we had representatives from the "grasshopper" region, Nebraska and Kansas, and each got a good collection, and Chaplain McCabe was remembered, too.

The reports of the eleven Presiding Elders were generally favorable. Church building and other improvements had been going forward at many points. No better evidence could be given than that most of the preachers had been paid their full claims. The Missionary collections reached nearly \$24,000, almost \$1,000 in advance of the previous year. The collection for necessities cases exceeded \$10,000—within about \$200 of the year before. These facts speak for themselves.

The visit of Bishop Harris, and remarks relative to his grand episcopal tour around the world, were a source of much pleasure. Bishop Bowman preached Sunday afternoon, in a large hall, which held two or three thousand people, a sermon of great compass of thought. It will long be remembered. Among the events was the visit of the members of Conference, and hundreds of others, to inspect Mt. Union College, two miles back from Alliance, and examine the apparatus, museum, art galleries, etc. Previous to the public exercises, President Hartshorn entertained a large company at his residence with a fine dinner. Among the guests were Bishops Bowman and Harris, Dr. Reid, Arthur Edwards, A. G. Byers, Rev. J. L. Read, and W. H. Kincaid, of Pittsburgh, the eleven Presiding Elders and others. Dr. W. Hunter, editor of *Pittsburgh Advocate*, was among the invited guests. The company then proceeded to the College, and, after spending some time in sight-seeing, assembled in the spacious rooms (hewn into one) of the two literary societies, to hear some choice music

and addresses. It was throughout an occasion of rare interest.

This institution is an illustration of the wonderful perseverance, indomitable skill (and subsequently a corps of self-sacrificing teachers) of Rev. O. N. Hartshorn, L. L. D. It has reached its present eminence, founded without means or prestige. Now its property is nearly half a million dollars, and the village of a few houses has grown into a large town. The apparatus for illustrating the sciences, the museum, etc., are worth over a quarter of a million of dollars. Last year the number of students was 1,197. During its existence there have been in attendance, of different students, 11,027. The income last year for the benefit of the students was \$26,540. Rooms are furnished in the College buildings, and board in families, at \$8 per week. Both sexes are educated.

MIDDLETOWN CORRESPONDENCE.

The winter term has drawn to its close, the last chapel service being held this morning, and recitations ending with the evening. Some of the students have started for home, but the majority remain to attend the Junior exhibition this evening. In former years nearly all the class had the privilege of participating; but last year a new arrangement limited the number of speakers to the ten who should have maintained the highest rank in declamation and composition, since the Freshman year. This added somewhat to the interest of the occasion, and the change, which extended also to the arrangements for Commencement, met with very general approval. Great interest was felt in the exhibition which took place this evening, for this year occurred the first contest for the Perry prizes. The prizes are \$30 and \$20, respectively, given this year in gold, and among the most liberal bestowed in the institution.

The speakers of this evening had evidently realized that something was at stake, and they acquitted themselves in a manner that reflected credit upon the class. The first speaker was Miss Larned, a fact that may, perhaps, furnish an argument to the advocates of co-education. We do not propose to give a criticism upon the several performances. The decision of the committee, on every such occasion, is looked for with impatience. The contestants, however, when the committee are selected from the town's people, even though it be from teachers, lawyers and preachers, would better make up their minds to be content with the verdict of the college, and lay little stress upon that of the committee, by whom the award is actually made; for the conspicuous unfitness of the latter, as a general thing, for the position which they occupy, is becoming notorious. The Juniors, instead of hiring professional singers, followed the example set last year by the present Senior class, and sang for themselves. There were five pieces upon the programme, and three responses were made to epodes.

It may be that this subject, though interesting to us, possesses little interest for the readers of the *HERALD*. These may, however, have been gratified to learn, from the issue of April first, that the revival, apparently thorough, and one promising permanence in its effects, has been in progress here this winter. The preaching in the chapel Sunday afternoons, which last year was shared by five members of the Faculty, has this term devolved upon two only—President Cummings and Prof. Rice. It seems that this must be a heavy burden, in addition to other College duties; but these two have done their part well. This term has witnessed eminently practical preaching. Sound doctrinal sermons are good, but sometimes, at least, and certainly this winter, such preaching as we have had this term is just what is needed. It is to be hoped, not especially for the sake of the students, but for the sake of those who occupy the College pulpit, that another year may find a greater number of the Professors able and willing to share this office.

The Seniors are congratulating themselves on the near approach of their graduation—only seven weeks into next term before their last examinations are over. Some of them, however, are looking rather anxiously to what another year may bring forth. The question, "what opening shall I have next year?" is to many one of no slight importance. We wonder if it would be anything out of the way to ask all our good friends who know of any places which the graduates of this year might fill, to send information of the same to Dr. Cummings.

April 6.

Our Book Table.

One of the most valuable contributions of the year to the exegetical and symbolical literature of the Old Testament, is the volume just issued from the press of Dodd & Mead, New York, entitled *HISTORY AND SIGNIFICANCE OF THE SACRED TABERNACLE OF THE HEBREWS*, by Edward E. Atwater. It forms a fine octavo, fully and admirably illustrated, of 448 pages. Prof. Atwater presents Biblical scholars a monograph upon the Tabernacle, its furniture and appointments, with their significance, and the spiritual interpretation of them, as fulfilled in the Christian dispensation. This instructive volume gives the gathered results of a wide reading of modern Biblical criticism, and of careful original thought. While the book will find a welcome place in the minister's study, it has clothed its real scholarship in so clear and simple an English garb that any intelligent lay student of the Holy Scriptures will find instruction and gratification in its perusal. It forms a fresh illustration of the truth that the New Testament has not rendered the Old obsolete, or exhausted its rich treasures of spiritual instruction. It brings to the orthodox doctrine of redemption

through the blood of a dying Saviour, the refinement of a great, inspiring symbol, without a hitch or interpretation would have no significance, or no reasonable justification. We commend it to the teacher's as well as the minister's library, as containing the marrow of inspired truth.

The last of the admirable series of "epochal histories," now in course of publication by Scribner, Armstrong & Co., is *THE FRENCH REVOLUTION AND FIRST EMPIRE*, by William O'Connor Morris; with an Appendix upon the Bibliography of the Subject, by President Andrew D. White, LL. D., of Cornell University. This comprehensive hand-book gives a good idea of the condition of the French monarchy, nobility, Church and peasantry, antecedent to the meeting of the States General and the great outbreak in 1789. It thus gives a rapid and quite vivid summary of the destruction of the Monarchy, the Constitutional Assembly, the Reign of Terror, the fall of Robespierre, the Directory, the rise and culmination of and fall of Napoleon, closing with Waterloo in 1815. It is an excellent manual to refresh one's historical memory, and for the use of academic and collegiate students. The gathering and classifying of the immense literature of the theme by President White is a valuable service.

The Orange Judd Co., publishers of *The Agriculturalist*—the unsurpassed magazine for farmers, naturalists, and horticulturalists, and one of the most wholesome and instructive of family monthlies—have issued a handsome quarto volume, entitled *LAKY'S VILLAGE AND COUNTRY HOUSES*; or, *Cheap Homes for all Classes*. It contains eighty-four pages of designs, with front and side elevations and ground plans, designs for kitchens, stairways, etc., for picturesque farm-houses and country residences. Taste is not necessarily expensive; indeed, it is often economical. For a home where years are to be spent, and children trained in view of the moral power of outward objects over the intellectual development, the style even of a very cheap house may well be considered. The designs of this volume are attractive, simple, and intended chiefly for buildings of moderate cost. Such books cannot be too widely circulated for the instruction of the common people, and especially for the training of average house-builders.

Harper & Brothers publish a handsome little quarto, of nearly an hundred pages, called *SONGS OF OUR YOUTH*, by the author of "John Halifax, Gentleman." This pretty volume Miss Mulock dedicates pleasantly "to my old friends." It contains over forty songs, which have been married to appropriate melodies. The songs sweep the whole scale of human carols, from the height of joy to the depths of sorrow, and the music seems well adapted to the sentiment.

Oliver Ditson & Co. have issued a volume of *ORIGINAL HYMN TUNES, CHANTS, SENTENCES AND MOTETS*, composed by Henry K. Oliver. Mr. Oliver has an enviable reputation as an amateur composer and singer-leader in sacred melodies. He has made sacred music the ornament and solace of his life, and presents a noble result in this volume of his studies, illustrating his musical genius. Several of them, like "Federal Street," have become classics.

One of the best manuals, without exception, for the presiding officers of a deliberative or popular assembly, is the comprehensive little treatise just put forth by Mr. Wm. S. Robinson, from the press of Lee & Shepard. It bears his *nom de plume*, "Washington's Manual." Mr. Robinson was for eleven years clerk of the Massachusetts House of Representatives—a man of fine original genius, of a judicial mind, and of very incisive intelligence. He has learned, by long practice, what is of real value in the various canons of parliamentary law in vogue, and how to condense a code of laws embodying the accepted forms of business procedure in the fewest possible words. The work has been admirably done. It could hardly have been further elucidated, and yet it lacks no essential feature of the voluminous codes heretofore issued. The volume will be prized by all who are liable to be called upon to preside at public meetings, or over societies, and will give to any intelligent student a clear conception of his office, and the manner of discharging successfully its duties. We personally thank the ingenious author for his very convenient and concise treatise.

Spain and the Spaniards, by N. L. Thibblin. Boston: Lee & Shepard. The author is another of the *New York Herald* reporters, who, like Stanley, are giving a special reputation to this great newspaper. Mr. Thibblin has the perseverance, readiness, humor, and aptness of description characterizing the best class of modern Bohemians. He carries his readers into the Spain that now is, pictures its late exciting incidents, and gives the reader his own opportunities for judging the present condition and probable future of this disturbed country, with the richness of its living men. It is a particularly entertaining volume.

Nelson & Phillips publish a fine box of juveniles, entitled *GUILDFOOT STREET STORIES*. They form three little volumes, bearing the taking names of "Jeanie Kibbit," "Malcolm Dykes," and "Verry Disobling." They issue a volume for older youths from the pen of a well-known writer for the young, Miss Emily Huntington Miller. It is called *THE ROYAL ROAD TO FORTUNE*. It is a wholesome and inspiring story, well told and finely illustrated.

R. Worthington & Co., New York, have issued a very useful manual, which is for sale by James Campbell, 68 Tremont Street, Boston. It is entitled *HISTORY OF PALESTINE AND THE HOLY LAND*, by John Thibblin, M. A. It is a fine octavo, profusely illustrated, with valuable maps, of 428 pages. It gives a flowing and pleasantly written history of the Bible story. It is not critical, but popular and illustrative. It will be of service to the Sunday-school teacher in obtaining a connected and picturesque sketch of sacred history, and young readers will find themselves intensely interested in the old story, presented in this new and attractive form. The illustrations will aid in understanding the text, and make the work more attractive to juvenile readers.

Henry Hoyt sends out a fine new juvenile, bearing the taking title of *THE POOR CLERK AND HIS CROOKED SIXPENCE*, by George E. Seargent.

The National Temperance Society, New York, publishes two excellent books for youths: *PAUL BREWSTER AND SON*; or, *The Story of Mary Carter*, by Helen E. Chapman; and *NORMAN BRILL'S LIFE WORK*, by Abby Eldridge. Wholesome and excellent books, every way!

The Rev. Dorcas Clarke's sketch of "The Life and Writings of Guizot," read before the New England Historical Genealogical Society, and printed in the last number of the *Historical and Genealogical Register*, is one of the best comprehensive biographies of the great French statesman. It has been issued in pamphlet form from the press of David Clapp & Son. There is a fine portrait of Guizot as a frontispiece.

The Christian World.

WOMAN'S FOREIGN MISSIONARY DEPARTMENT.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The New England Branch of this Society is just entering upon its seventh year of activity. Its past years have been full of blessing, bringing to the women of the Church at home a new interest in the work abroad, and a new development, fitting them for many other spheres of usefulness.

This Branch assumed work last year to the amount of \$10,000, and its receipts are \$11,200. But its mission is but just begun. The fields are still whitening for the harvest, and the voice of the Master is still heard, "go work to-day in My Vineyard."

Are we ready for advance movements? or have we reached the limit of duty and privilege? There are probably sixty thousand Methodist women in New England. Are there not forty thousand of these who could pay two cents a week for the salvation and education of their benighted sisters in pagan lands? But we have less than two hundred auxiliaries to the W. F. M. S., with a membership not exceeding six thousand. O, for a baptism of missionary zeal to fall upon the women of the Church!

This work, as well as work in many other directions, is given into our hands to do. The circumstances of the age offer multiplied opportunities; and, whether we will or no, the responsibilities are ours. We cannot if we would go back fifty or a hundred years, and take the responsibilities of our mothers and grandmothers. Invention has lightened our toil in many directions. It is for us to say whether the time thus redeemed shall be given to fashion and worldly pleasure, or devoted to God and His service.

Let us once more take this subject into our closets, and, renewed by consecrating time, talents, influence, home, children, money, self, all, to the Master, inquire diligently, "what wilt Thou have me to do?" If the commission of the risen Jesus, "go ye into all the world," is not whispered in our ear, or the "come over and help us" be God excuses us from any part in the grand work of bringing the world to Himself.

Secretaries (Branch, Conference and District) are appointed, and it is their duty to do all they can to push on the work. But the service is gratuitous, and few can give a great amount of time. The hearty co-operation of every woman in our Churches and congregations is earnestly solicited. Let there be no waiting for outside help. The very best way to organize an auxiliary is for the ladies in any of our Churches to come together, with or without their pastor, adopt the constitution, secure as many names as possible as members and subscribers to the *Heavenly Woman's Friend*, elect their officers, send their number and name of corresponding secretary to the Corresponding Secretary of the Branch, and then push on to vigorous labor in this department of the Master's service. In this way there is no expense incurred, and it is a home work. But if any fail to do this, let them not be surprised if suddenly there come into their midst one of these authorized agents.

So little is asked in order to secure membership in this Society that few need be deprived the privilege; fewer still but can cast their little into this treasury. In some Churches it may not be practicable to organize auxiliaries, but something can be done. Mission boxes can be introduced into families, and they will scarcely fail to yield one dollar a year. Or, monthly collections may be taken by calling on the women and girls of the Church and congregation. Many would give five or ten cents a month who would not care to become connected with an auxiliary. While, to some extent, uniformity of method is desirable, yet there are numberless means which may be devised in different localities for securing the wished-for results.

Is there not at least one earnest missionary spirit in every Church who will see that the Charge is represented in the treasury of the Woman's Foreign Missionary Society this year? If nothing else can be given, do not fail to give this cause the effectual, fervent prayer of the righteous.

Mrs. C. P. TAPLIN,
Cor. Sec. M. E. Branch of the W. F. M. Society.

REV. LUKE WISEMAN.

Mr. Editor:—Looking over my old Bible, I find the names of ministers written against the texts I heard them preach from, 30 or 40 years ago. The name of Luke H. Wiseman has stirred a thousand old memories.

In the Spring of 1839 he was sent to the City Circuit, to supply for one of the Conference ministers who was sick. He was then a young man, in his teens. Our introduction was novel and somewhat embarrassing. Some few hours before the time for preaching arrived, my father thought it best to send an escort to meet the minister, as it was the last of the "feast days" (that is, a merry-making time), and the youth of the village, with others, were noisy with mirth. So, calling me, he said, "my daughter, I want you to go and meet the minister." There was no asking the why or wherefore, for father's word was law. So off I went, wondering how far I should have to walk, how I should know the minister, and many other thoughts, all of which were cut short by seeing a gentleman coming along very swiftly, taking long

strides, and swinging his cane. I know not why, but as he came nearer I felt he was the one; and seeing his youthful look did not lessen my embarrassment as I said, "pray, sir, are you the Methodist minister?" I saw his amused look, as I went on explaining, "my father, Mr. W., sent me to meet you, sir." The situation was too much; we both burst into a hearty laugh, and were soon at ease, chatting as if we had known each other for years. That evening all the youth were forgotten, and a man, tall and strong, stood before us. His text, "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. iii, 14). The exposition of the steadfast holding on to our confidence to the end, has helped me all these years. And, bless God, I am still holding on, and expect to till I meet the friend of my youth in glory.

His onward and upward steps to fame and usefulness have been watched with deep and prayerful interest. I might not have known him at sight, had I met him at the late General Conference, as thirty years brings changes. But in heaven we shall know each other. O, what a thrill of joy is the thought of reunions in the better land. Yes, I shall meet the old fathers who often laid their hands on my head, calling down a benediction from heaven to rest upon me. In the changes that have come in forty years, it has seemed at times that I could feel the pressure of those holy hands, and again see the upward look, and hear the tones of the earnest "God bless the child!" Ah, how often has the bowed head, and almost broken heart, been cheered as these early scenes have come back to me, and with streaming eyes I have said, "though He slay me, I will trust in Him."

Dear servant of God, whose eye may rest on these lines, do not forget the children. The pressure of your hand, the look of love from your eye, your hearty "God bless you, child," will follow them when you have passed away, and in times of deep distress may save them from despair.

Mr. Wiseman was a very fast walker. He used to tell, with a good deal of gusto, of being taken for the devil. In going to one of his country appointments, in the dusk of evening, his way lay through a lane with hedge rows. Beside, or inside, one of the hedges was a foot-path. On it an old gentleman trudged along from market with his basket. Looking behind him he saw something very tall, and coming at a fearful speed. He felt he could not outrun it, if he tried; so, with his eye turned over his shoulder, and trembling in every limb, he saw the "monster" pass. With a sigh of relief, and as fast as his trembling limbs could carry him, the old man hastened home. As soon as he reached the door, all out of breath, he said, "O, Betty, I have seen the devil! he passed me in the lane. I should think he was ten feet tall, and he passed me like the wind." Mr. Wiseman was sitting in the corner, quietly eating his bread and milk, as this was his resting place before preaching. As soon as the old gentleman stepped in, his good wife tried to hush him, and Mr. W. said, "what do you mean by calling your preacher the devil?" We can imagine the scene that followed. This story I had from Mr. W.'s own lips, over thirty years ago.

M. W. R.

TESTIMONY AT DR. PALMER'S MEETING, NEW YORK.

Jesus is riding on, conquering, and has put a banner into the hand of every lover of Jesus, that it may be displayed. Put up your banner, "holiness to the Lord," and go to work for Jesus as if you expected Him to defeat His enemies, and give victory to Zion.

All are noble in heaven, yet there are distinctions. "They that win many to righteousness shall shine as the stars forever and ever." We need not call on our imagination, but rely on what the Word says. Let us partake more fully of the divine nature, and be among the "wise" who shall lead others to plunge "beneath that flood" which has power to cleanse the world.

David refused to offer burnt offerings unto the Lord of that which cost him nothing. And shall we offer to God that which costs us nothing? Our Father gave us the best gift he could bestow. A father told his little girl, who was playing with some glass beads, to throw them into the fire. The request seemed very unreasonable to the little girl, but when she saw that her father was in earnest she obeyed, and then threw her arms around her father's neck and burst in tears. In a few days he brought her a beautiful necklace, and said, "I have brought you this because you put your trust in me." Jesus never asks us to give up anything that He does not give us infinitely more in return. He gives us Himself, in His fullness, when we are willing to give Him our poor, paltry, sinful selves.

When God fills our hearts, it means work. Love knows no burdens; it is sweet to suffer and labor. It is rest in toil, ease in pain, joy in sorrow, a heaven to go to heaven in. If we lay all our desires at the foot of the Cross, we will find a fullness that will satisfy, and make us content to dispense with everything else.

Jesus Christ has promised to abide with us, in His entirety. Jesus comes in with His truth, righteousness, joy, peace—with all that is in Him. In having Him we have all things.

It is a great sin to limit God. The only sin not provided for by the atonement is the sin of unbelief. God sets spiritual enlargement against the sin of unbelief, and will not take the blame for the dwarfs there are in Zion.

Many photographers use heaven's light to make obscene pictures, and many take the glorious light of the Gospel to make caricatures, to divert attention. Let us get the light of heaven, and use it to good advantage. Beware lest any spoil you through creeds. Keep to the Book.

We come to Jesus as poor, helpless sinners, and He forgives us, imputing to us the work of Jesus. He saves from wrath, and blots out the record that is against us. "By His stripes we are healed." But God wants to do more than this; and when we abandon ourselves, and renounce everything, He fills the soul, imparting himself to us.

When we become babes in Christ we are full of love, and there is no room for unkind criticism.

When a vessel is in danger, drifting among icebergs, the captain, filled with anxiety, remains at his post, not daring to leave it; but when the pilot comes on board an expression of perfect rest and absence of care is seen as he gives up entirely the care of the ship. When we give ourselves up entirely to God He will land us safe on the shore where there are no doubts, and being fully satisfied that we are saved ourselves we will have nothing to do but try to save others from the wreck.

Christ in us is a safeguard against the annoyance of the jostle of everyday life.

When God sent out the spies to Canaan He repudiated the report of the majority, and rewarded those who said "we are able." God's cause has always been in the minority.

It is not according to the teaching of the Word that the world shall be converted. God's Church will grow better, and the world will grow worse, till they stand, in gigantic form, opposed to each other, and then the end will come. We have no record in history where sin was so open, and men so utterly destitute of shame and remorse, or where the Church was so intensely thirsting for God, as now. E. J. C.

REV. MR. STARVED-TO-DEATH.

His congregation have kept him on a salary which they did not pay. Noticing that their minister's overcoat was getting shabby, and his wife looked very much troubled, the good people met together and resolved to atone for the past by giving him a donation party. The night came, the sleighs drove up, the people stamped the snow-clods off their heels, and the party began. The most of us had not eaten much during the day, in order that our appetites might be sharp and keen. Some had brought smoked beef, and others bread, and others cheese, and others tea, and others coffee, and others turkey and geese. The few liberal souls, who brought largely and generously, ate but little, and demanded no thanks; but we who brought twenty-five cents' worth of provision ate fifty cents' worth, and we who had brought forty cents' worth ate nearly to the amount of one dollar, taking away in our handkerchiefs for the children at home enough to make up the full dollar. The carpets, which ought to have been replaced three years ago by something better, were about finished that night by the tramping of several hundred feet. "We broke a lamp, and dropped one tray-full of the crockery of Mr. and Mrs. Starved-to-death. We left, when we came away, many pieces of fruit-cake with the raisins picked out. Our horses had eight quarts of the minister's oats, for we had come a long way. We left the dominion ten or fifteen book-marks, more than enough to put on the empty plates of the parsonage some day when the fare is short. We added to the minister's library some copies of the "Patent Office Reports," which had been franked us by our Congressman in Washington, at public expense. We ran our elbow through a pane of glass, which will help in the ventilation of the parsonage when the weather is warm. We left some delicate mementos, in the shape of tobacco ends, in various places. In short, we had a donation visit. We all felt better; and if any man in all the world ought to be happy and grateful, it is Dominic Starved-to-death. Let others, if they will, support their pastors by contributions of money, which has been the ruin of so many people; but, improving on the words of the orator, we cry, "give us donation parties, or give us death!"—Church at Work.

LITTLE MISSIONARIES.

The following Sunday-school children in North Easton, Mass., collected on missionary cards the sums opposite their names:—

Adella Randall,	\$9 60
Eugene Thayer,	3 05
Ellen Carr,	3 05
Freddie Chase,	2 60
Lizzie Gray,	1 30
Frank Howard,	1 30
Mary Berry,	1 50
Robert Magwood,	1 45
George Sawyer,	20
	\$23 95

This is a good way for children to help along our missionary work.

"I am busy ploughing, and cannot entertain company now," is the substance of a note recently written by an Illinois girl to a St. Louis exquisite who had met her at a fashionable party in the latter city, and wished to visit her at home. The maiden is a graduate of an Illinois seminary, and her father gave her an eighty-acre farm, on condition that she should help work it herself, which she does.

Live up to the dictates of your own conscience, and not to the dictates of another's conscience.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES.
April 19, 1875.
FLOUR—Superfine, \$4.50 @ 4.75; extra, \$5.25 @ 5.50; Michigan, \$5.00 @ 5.25; St. Louis, \$5.00 @ 5.25; Corn—Mixed and Yellow, 95¢ @ 96¢ bush. OATS—75¢ bush. RYE—50¢ bush. SWEET POTATOS—\$2.00 @ \$2.50 per ton. FIRST PRIZE—\$2.00 @ \$2.50 per ton. SWEET POTATOS—\$2.00 @ \$2.50 per ton. BUTTER—20¢ lb. CHEESE—Factory, 15¢ lb. EGGS—25¢ per dozen per doz. HAY—\$2.00 @ \$2.50 per ton, for Eastern Pressed. POTATOS—\$2.00 @ \$2.50 per ton. PEAS—Extra, \$2.25 @ 2.50; medium, \$2.00 @ 2.25. POULTRY—18¢ @ 20¢ per lb. TURKEYS—50¢ @ 60¢ per bush. DUCKS—50¢ @ 60¢ per bush. CARROTS—50¢ @ 60¢ per bush. CRACKED APPLES—5¢ @ 6¢ per lb. CABBAGE—\$1.25 @ \$1.50 per bush. CRANBERRIES—\$5.00 @ 10.00 per bush. ONIONS—\$2.50 @ 3.00 per bush. MARROW SQUASH—\$3.00 @ 3.50 per bush. HUBBARD SQUASH—\$3.00 @ 3.50 per bush. SWEET POTATOS—\$4.00 @ 4.50 per bush. REMARKS.—New Butter that is choice sells at 20¢. Pork, Lard and Hams have advanced, and still an upward tendency.

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CARPETS
Mattings, Oil Cloths, Crumb Cloths, etc.
Would respectfully invite attention to their new, large, and Choice Stock of
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and Low Priced
CARPETS
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ZION'S HERALD.

THURSDAY, APRIL 22, 1875.

The first era of the impressive Centennial broke upon us as we went to press. That strange, foreboding, anxious, ominous and prophetic hundredth of April, 1775, repeated itself, after a hundred years, in a strange antithesis. There were the firing of guns and the ringing of bells; but how different their significance! There were early riding and marching over the roads between Boston and Lexington; but how different the circumstances! People awakened early on the route, but not at the resounding knocks of Paul Revere, and the tramp of unwelcome red-coats. Armies of victors, with a well-earned President at their head, crowded the familiar historic routes, marked the spots crimsoned by blood, and recalled, under the eloquent words of the rarest orators of the land, the impressive associations and amazing contrasts of the periods.

We go to press amid the thunders of the artillery. Before our sheet is opened the lightning will have flashed the incidents of this memorable day all over the civilized world. Two names that were buried into the memories of our fathers are again re-echoed upon our hearts—Lexington and Concord. God save the Republic of the United States! What a thrice blessed fact at this time is that, there is not a manaced slave within our limits to offer the wall of oppression upon this first burst of the dawn of the second century.

Bishop Haver succeeded in creating a decided surprise and sensation when he came to the "reading of" at the close of the late New England Conference, in the announcement of the fifth Presiding Elder District. For a wonder the whole plan had been kept a profound secret by the cabinet. While the members of the Conference were discussing among themselves the expediency of radically modifying the form of the office, or greatly limiting the number of the quarterly visits, with the advice and concurrence of Bishops James and Wiley the presiding Bishop appointed an additional incumbent. The suddenness and the circumstances gave the event almost the appearance of a grim joke; but it was evident that the Episcopal superintendents were in "dead earnest." We have not heard, however, a favorable expression among the members or laymen in reference to the movement. Even those who desire to preserve the ancient office intact more than question the wisdom of choosing this period for the withdrawal of over two thousand dollars additional from the funds of the Conference. An admirable selection, however, has been made for the new cabinet officer, and a good opportunity will be given, all round, for a noticeable shrinkage of salaries. If the old quarterly system is kept up there is no doubt of the necessity of additional Districts. Even now the five will average forty-five appointments each. The event, occurring on the eve of General Conference, will serve to whet the appetite for discussion, and keep the question of modifications in the office prominent in the minds of the people.

We have abundant reason to be grateful for the generous hearing accorded the Editor of ZION'S HERALD at the Providence Conference. The members, however, have long since anticipated their ready hearing in open session by their hearty co-operation in their various Charges. No Presiding Elders are more active or effective, and the members of this vigorous Conference take good care of their own religious sheet. The opening of a new ecclesiastical year suggests a fresh occasion to remind our families of the importance of a religious paper, setting forth denominational institutions and modestly and constantly cultivating the minds and predilections of the younger members of the household. We shall be happy to respond with liberal terms for the remainder of the year, if our brethren will make a fresh effort.

We are happy to know that the Presiding Elders of the New England Conference accepted only one thousand dollars of the missionary money that was allotted them. This partially covers the failure of the Conference to come up even to the last year's average of donations, but still leaves a painful verge between the sum designated as the portion of the annual appropriation falling to the Conference and the amount raised. We trust we have seen the worst period of our business depression, and the lowest tide-mark of our annual contributions for the world's redemption. Let us take hope and courage, and strike early, perseveringly and bravely, for a higher standard of consecration and missionary contributions.

THE EVIL PRESS.

On Sunday, April 11, Dr. Hatfield preached in Arch Street Methodist Episcopal Church, Philadelphia, a very vigorous discourse upon the prevalent faults of the newspapers of the day. His text was an appropriate one—"doth a fountain send forth at the same place sweet water and bitter?" (Jas. iii, 11), which permitted him to pay a high and warm tribute to "an honest, able and well-conducted press," pouring forth sweet and living waters, while he severely criticised the "average newspapers of the times." He charges them with impertinently intermeddling with private affairs, with bitter and scurrilous personalities among themselves, with unfair and untruthful statements in reference to political opponents and their opinions, with pandering to the lowest tastes by extended and highly-colored accounts of criminal acts, and by offering their columns

to immoral advertisements, and to aid in gratifying intemperate appetites and sensual lusts.

These admitted faults cannot be cured, however, by pulpit criticism, or by the rebukes of an honest press. The evil is a radical one. The cause lies far back of the press. It is because a very large portion of the public demand this very style of literature that it is provided for it. The papers that chiefly pander to the lowest appetites are sold in the largest numbers. The most reckless, personal, bitter and unprincipled sheets are sure to have the widest circulation. Even among the higher classes of newspapers, intellectually, those that are the freest in outspoken judgments upon the motives as well as acts of men, the most ready to crush a reputation upon the slightest occasion, to give the worst possible construction to the word or deed of a conspicuous man, are apt to secure the widest reading, and thus pay the largest returns upon the invested stock.

This is one of the significant signs of the worldliness and hardness of the times. The literature of the day is the symbol of its taste and moral character. It is not the paper-covered novel that creates the taste; it simply feeds it. The scientific materialism of our modern books is the supply for an existing demand. It is an easy relief to an afflicted moral sense to abuse the publishers of the religious juvenile books of the hour because they all run, in these days, into fiction. But these are the only books these bookmakers can sell, to any profit. If these moral romances were not provided, a lower and depraving form of the literature of the imagination would be sought after, and certainly obtained, from less scrupulous publishers. The only radical cure for all this is, not simply a revival, but a reformation—a great sweep of a heavenly tide, purifying the taste, the intellectual appetite, and the moral life of the hour.

The suggestions of the eloquent Philadelphia preacher, of which we have only the barest intimations in the report of the sermon in the *New York Tribune*, are all pertinent, and worthy of consideration; but they do not reach the root of the evil. It is certainly an amazing and grievous fact that our best citizens patronize these very sheets with their advertisements, and by receiving them into their counting-rooms, and into their families. It is an unpleasant truth that, on account of the immense circulation of some of these sheets, obtained not always in the most honorable way, they are enabled to present also an unequalled display of world-wide news. They are, therefore, considered a necessity. A daily paper makes a good point upon Mr. Talmage, who has been delivering one of his raking broadsides upon the city press, calling his attention to the fact that he declares, in his onslaught, that three of these objectionable prints come daily into his own home! No thoughtful man, upon reflection, can fail to see the inevitable moral evil that must result from the perusal, by the younger members of the home circle, of the contents of many of the daily newspapers. The constant familiarity with crime, the freedom with which the highest names in society are at times associated with questionable, or even immoral acts, the daily vision of the most depraved and vicious side of human life, must affect the delicacy of the moral sensibilities, and take away from any instinctive horror of crime.

There is something to be hoped from the reaction that usually follows excess. The recklessness of late of portions of the press, the savage personalities that have been indulged, the intrusion into private and family life, the sublime impudence of the modern interviewer, the surfeit of scandal under which the community is now groaning, may tend to excite a wide-spread disgust, and, for a time, serve to abate the evil. But while the human heart preserves its selfish taint, take secret pleasure in the misfortunes of others, and finds nourishment for the strongest, although meanest, appetites in vicious literature, smart, sharp, vulgar impudence and well-assorted scandal will catch the eye of the multitude, and hold its ready ear. Conscientious men must defend themselves and their families in the best way they can; not, indeed, by seeking to blow out the brains of a reckless editor, as did the unhappy Mr. Landis, of Vineland, but by scrupulously refusing, in any form, to support such a sheet, and guarding the family circle from its pestiferous influence, as from a blast of the plague.

The only effectual measure to cure the evil, as we have said, is a great moral purification. Such a movement as London is now experiencing seriously limits the sale of reckless and vile literature. As much as some quite respectable men deprecate, a revival of religion, a sweeping work of grace in Boston would be seriously felt by the satanic press, and its influence would be wholesome over the minds and pens of the conductors of the higher literary sheets. It is "holiness on the bells of horses," sanctity in daily life, and purity of heart and deed that are needed to secure a healthy and ennobling newspaper literature.

The Centennial era are calling out a literature of their own. The nineteenth of April secured from the pen of Rev. Grindal Reynolds a very vivid and full account of the occasion, character and results of the memorable fight in Concord. It was published in the *Unitarian Review*, and has been issued as a separate pamphlet, forming a very interesting monograph. The "History of the Battle of Lexington," first published in 1824, written by Elias Pinnery, has been republished, forming a large pamphlet, full of interest, and gathers up all the traditional details of that memorable fight.

UNIVERSITY EDUCATION OF WOMEN IN EUROPE.

The contest in regard to the University education of women has been raging for some time in Europe, and has engaged the pens of very skillful men on both sides of the question. In actual experience the matter has been nowhere more fully tested than in Zurich, the doors of whose institution have been open to women for some ten years.

The privilege was not granted without the very decided opposition of some members of the Society; and those who were in favor of the mixed education of the sexes have had to fight for it against large odds. They found it necessary to admit women almost without conditions, because none were so prepared in the preparatory institutions as to make them competitors with their male colleagues. The liberty thus granted, of being admitted without a strict examination, was for a while partially abused by a crowd of Russian women, who made the opportunity an excuse to gather in Zurich to form a kind of emigrant colony, whose main business seemed to be the cultivation of radical societies and making propaganda for disturbances at home. The Russian government soon became so decidedly aware of this movement as to order them all home by ukase, and Zurich was thus soon relieved of their presence.

This unfortunate occurrence was made use of to the disadvantage of the friends of the enterprise, but its evil effects have been but transient, especially as it taught a needed lesson. The faculty found it necessary to demand a seemly amount of preparation for entering, especially as this was the only University granting this privilege in Europe, and was therefore liable to be overrun with those whose zeal was greater than their knowledge. Since then the whole affair has entered into a normal condition, whose results may be fairly considered valuable.

The increase of female students for the last few years has been gradual and normal. In the year seventy-four there were twelve matriculated, and now there are twenty-nine. Of these, sixteen are studying medicine, and thirteen are in the philosophical department, engaged in languages, belles-lettres, mathematics, and the natural sciences. They are all foreigners, except one; twelve are from Russia, one from England, and one from the United States. A recent report by one of the faculty makes a very favorable showing, and indicates that the undertaking is generally considered a success. We acknowledge the capacity of women to solve severe scientific problems, and believe that they can successfully compete with men, if they have the same opportunity in the preparatory institutions.

The University of Zurich presents examples of women who have mastered in six months quite as much of ancient classics as is ordinarily acquired in several years in the gymnasiums. Some of the examinations in languages, mathematics, and the sciences, show them to be fully able to compete with men. The author very especially takes occasion to defend the women who are engaged in the study of medicine, and is backed by the testimony of several of the medical faculty in sustaining them. About ten have graduated very honorably in this field, and only one has failed. And on graduation several professors have taken occasion to speak in high terms of the assiduity and success of the lady students, who have gained a high measure of esteem for their energy and bearing.

And even more important than these testimonies is their practical success in their profession. Several of them have settled as female physicians in Russia, where they enjoy great confidence, and two English ladies are now filling important positions in women's hospitals in England. The first Swiss lady who graduated in medicine is now practicing with success in Zurich, and is understood to be about to become the wife of a prominent professor in the polytechnic school. Several other Swiss ladies will soon graduate, some of whom are consulted by women even before graduation, showing how great is the desire of women to enjoy the ministrations of one of their own sex.

And thus, without yet absolutely assuring the success of the experiment in regard to the university education of women at the foreign schools, it is certainly in a very fair way of successful realization. The objections urged against it are disappearing, one after another—such as the impracticability of co-education in these branches, and the want of capacity in women to meet all the varied demands of the undertaking. The claim is now justly made, that it is the duty of the State and society to remove all legal and administrative barriers to their progress, and give them a fair chance to choose their calling in the world of science, as they may elect; and the cry is going forth to all who are mature, and equal to the conditions.

ENGLISH CORRESPONDENCE.

LONDON, March 25, 1875.
DEAR SIR:—I am two or three days after the usual time of writing, for which press of business must be my excuse. Matters of great interest have occurred since my last. To begin with what concerns British Methodism, the committee on the question of lay representation in the Conference spent two days and a half in earnest consideration of this subject, and arrived at last at what some will be disposed to call a "lame and impotent conclusion." It seems to have been admitted on all sides that some means must be devised

to secure to the laity a larger and more influential share in both the legislation and the administration of the Connection; but the practical difficulties in the way of almost every suggestion offered appeared to be prodigious.

Mr. T. P. Bunting, son of the late Dr. Bunting, and an exceedingly able man, has published a pamphlet on the subject, in which he proposes that the Conference shall consist of two sections, one purely ministerial, the other composed of ministers and laymen in equal numbers. He would have the ministerial section meet separately, for the transaction of purely ministerial business, such as the examination of ministerial character, ordinations, appointments to Circuits, etc.; and then the mixed section, elected on a representative basis, should follow suit, and transact all other Conference business. On the face of it these would be two totally different bodies—surely a very inconvenient arrangement in itself. The proposer calculates that the ministerial business would be finished within a week. At present, the Conference and its Preparatory Committees of Review are employed for about three weeks. The interest and importance of its proceedings are continually increasing; and, consequently, there is a much keener desire among the brethren to attend than there used to be.

When any subject more than ordinarily attractive is in question, we may be sure that not fewer than five hundred will be present, even though the Conference town be as far north as Newcastle, or as far south as Cambridge. In London and Manchester, on the two last Conference occasions, there were as many as eight hundred. Take away the deterring effect of the present prolonged absence from home; let the brethren know that their presence, unless they should be chosen representatives to the mixed Conference, will only be required for a week, and you may expect the number to be indefinitely increased. Of course the interest of such a Conference, on the other hand, would by no means equal that of the present Conference, which discusses and decides all connectional questions; but nevertheless I am persuaded the number of ministers attending would be so increased that, excepting, at the outside, some four of our largest cities, it would be impossible to provide for their accommodation. The other part of the proposal is, to my thinking, more objectionable still, and that because the mixed Conference could not be so constituted as to secure the requisite confidence and influence.

The number of members is to be fixed at four hundred, in equal proportion of ministers and laymen. Unless a perfect revolution could be wrought in our whole financial and administrative economy, more than one half of the ministerial "representatives," so called, must be *ex-officio* members of the Conference, an arrangement which would soon cause a complete breakdown. This proposal was virtually considered in the committee, though not formally brought before it, as was the case with several other schemes. The impression which has long dwelt upon my own mind was greatly deepened by these discussions, namely, that we must, in some way or other, look to the organization of, say three or four provincial Conferences, co-ordinate with each other, and subordinate to a general Conference, at once representative and legislative, which Conference shall be a mixed one. But our position here is so defined, and, as some think, hampered by our antecedents, and by the wording of all our trust-deeds, that the solution of the difficulty is not easy to be found.

On the whole, most were convinced that a few years of patient thought and careful experiment must supervene before any satisfactory and abiding settlement can be attained. But, in the mean time, we may be much aided by the establishment of one representative Connectional Committee of Review, to meet, as do the Departmental Committees at present, just before each Conference, and to review our entire administration. As we are now, these Departmental Committees of Review are very ill-defined and loosely constituted; and in practice the official element, in the persons of treasurers, secretaries, and members of Committees of Management, is out of all proportion too large. The Committee decided to recommend the Conference to adopt, for the present, some measure of this kind, and to appoint a carefully chosen mixed committee to consider a larger and further question, with a view to some definite arrangement.

A subject of vast importance in the interests of public morality has for some time more or less occupied the attention of British Christians, and has led to the expression of strong opinions on the part of our Conference. I allude to certain acts of Parliament, intended to improve the sanitary condition of the troops in our various garrisons and camps. The subject is infinitely delicate and disagreeable, but the upshot of it, that by subjecting a certain class of women to regular medical examination, and issuing clean bills of health to those who satisfy the inspectors, the troops may be secured from the shocking physical consequences that too surely would otherwise ensue. In the judgment of almost all our people, and of the really Christian public, the spirit and principle of this legislation is directly and diametrically opposed to sound morality and to the law of God; that it will necessarily open the flood gates of impurity by freeing physical punishment such as attends that kind of vice; and that it is neither more nor less than the public licensing and protection of prostitution.

The machinery of the act terribly aggravates the evil. Any woman may, on the information of a single policeman, be required to undergo medical inspection, and compelled to submit.

A case actually occurred, the other day, in which an actress, who was in the habit of entertaining her dramatic friends at supper, was suspected, without the slightest warrant, of wrongdoing, and was, on the report of the police, summoned with her young daughter to attend for the purpose in question. She of course refused; and, when forewarned that force would be employed to compel her acquiescence, she secretly decamped, with her innocent child, abandoning all her professional engagements rather than endure the indignity. It is a wonder that the insult to our wives, daughters, sisters, has not raised a cry of execration all over the country. Under the sanction of the last Conference, a Wesleyan Association for obtaining the repeal of these infamous acts has been formed. Its first public meeting was held on the 5th inst., under the presidency of Dr. Punshon. The attendance, almost wholly consisting of men, was very large, and the proceedings most hearty and enthusiastic. The president's opening address was in his best style. He gave six irrefutable proofs of the evil of the acts, both in principle and detail. The closing sentences are worth transcription, for the universal principle which they embody: "Behind all there lies a wider question. It is the controversy as to the basis of morals, whether expediency or right shall govern a Christian people. This is the issue now fairly to be fought out on this particular battle ground. We are here to say that God's law shall be supreme, and that it shall not be superseded, either by scientific experiment, military caprice, medical prescription, or political economy, with our good-will. We are enlisted in the combat, and are pledged to prosecute it, and may God defend the right."

Dr. Osborn followed in a speech, remarkable for its lofty Scriptural tone, and the power which accompanied it. Strong resolutions were passed, and a memorial to the premier was adopted. It is time to bestir ourselves, for we are now not obscurely forewarned that, if possible, these acts will be extended to the civilian as well as the military population; and then whose wife and daughters will be secure from the policeman's and surgeon's insolence? whose sons will not be doubly exposed to the temptations of this evil world?

YOUR ENGLISH CORRESPONDENT.

LETTER FROM M. D. CONWAY.

SIR:—I have read an article in your paper commenting on the circumstances of my withdrawal from the Methodist Church. I have nothing to complain of in the tone of that article. Yet the kindly memories I have always preserved of those with whom I so reluctantly parted, remain in a sensibility to all that is said about the incident so keen, that I beg to correct you in a particular wherein justice is hardly meted out to me. At this distance of time the conversations I had with the Rev. George Bishop Foster are somewhat dim in my memory, but I must have stated my view inadequately to leave in his mind any impression justifying the remark that his "advice to return and submit his (my) religious doubts to such intelligent friends as Dr. McClintock and others was of little avail." The truth is, it was only after the submission of my doubts to Dr. McClintock and other intelligent friends in vain that I took the step which resulted in my journey to Boston. Truth compels me to say that the Methodist scholars with whom I had so long and anxiously conversed, held views so liberal that if such had prevailed among those of the Baltimore Conference, to whom I was responsible, the pain of a separation, at that time, might have been spared me. They seemed to me to represent the true Methodistism—that of John Wesley when he published the biography of "that good man" Thomas Firmin, a Scotian, and said, "I am sick of opinions, give me the life."

To one whose eloquence I have never heard surpassed, I put the plain question, "what do you think of the religion of such a man as Channing?" He replied, "By their fruits shall know them. No mere orthodox of opinion is important compared with the holiness of a man." The greatest men in the Methodist body whom I was able to reach did not, indeed, fail to give me the best solutions of my difficulties they could. Though I was not satisfied by them, it is a source of heartfelt gratification to me that, in some cases at least, they did not withdraw their friendship.

As I have read your remark that even Theodore Parker would not hear with pain the utterances of a man, my memory has wandered to a man whom my old friend and master, John McClintock, did appear in my chapel here; and when, after a discourse delivered without knowledge of his presence, he shook me warmly by the hand, and smilingly pronounced what he had heard to be "sound Methodist doctrine." Neither Theodore Parker nor Dr. McClintock, were they alive, could at any rate hear in my chapel any mention of Christ, or of the great-hearted Wesley, characterized otherwise than by enthusiastic admiration and love. Nor can I look back to a period in my ministry—now over a quarter of a century—when I felt so near to those great souls as now, when beyond Christianity, I believe I have found the real Christ, and outside of Methodism have heard the deep heart-beat of Wesley.

Faithfully yours,

MONSIEUR D. CONWAY.

2 Pembroke Gardens, London, March 25.

Cardinal Manning, of England, says that "the Church" is soon to pass through a fiery ordeal. We are told that all the anti-Christian "hay word and stubble," which it has been accumulating for ages, may be burned up. How much would be left? The *London Christian World* says that Dr. Manning, Englishman though he is, and once a Protestant, is "more popish than the papists themselves." The bestowal of a cardinal's hat means that the Pope, the Jesuits, the Ultramontanes can count upon him wholly; that he is a thorough-faithful, unflinching partisan; that he will devote himself, with concentration of all his faculties, to the task of bringing his native England and the whole world into bondage to Rome.

Editorial Paragraphs.

We have looked with great and pleasant expectation for the publication of Dr. Steele's new book upon the deeper and richer experience of the divine life in the soul. Our Agents have published it in excellent taste. It bears the striking title of "Love Enthrone," and forms a duodecimo of 416 pages. Portions of it have been heretofore published in periodicals; but the different chapters, re-written, covering the whole question of the nature, extent, characteristics, evidences, Scriptural grounds and personal illustrations of evangelical perfection, set forth with great sweetness, clearness, persuasiveness and earnestness, the fullness of the Gospel of Christ. We have only just plunged into the book, and find it difficult to leave it without exhausting its contents. It is a precious means of grace, and will bear "sweetness and light" into thousands of hearts. What a wide and blessed mission it has. Its learned and devout, but humble and quiet author, preaches weekly to a limited audience, but with this admirable volume he will address tens of thousands. Here is evangelical truth without dogmatism, or irritating criticism, or speculative controversy. The rigid form of the doctrine is broken by the loving blows of the earnest writer, and the very marrow of the Gospel is exposed.

Let the book have wings. Wherever it lights it will carry power. Circulate it. It will be an eloquent preacher, and its fruits will be significantly manifested wherever heard. Do not attend to its criticisms, but drink in its heavenly spirit, and pray for its embodiment in a daily experience of abiding peace.

The *Catholic Review*, of New York, declares that the demand for the support of Catholic parochial schools out of the public money is right, for the reason that the present system excludes all Catholic children, especially those of poor parents, and also the poor of the Catholic poor for the sake of the children of the non-Catholic public! A strange statement. How is this double injustice accomplished? Why, by the present public school system Catholics cannot avail themselves of its advantages without violating their consciences, the schools being "godless!" ergo, their children are shut out. And secondly, they have to contribute to the support of schools from which they receive no benefit, but which are frequented by Protestant children! This Catholic conscience is nothing but the mandate of the Pope, who characterizes our public schools as "godless," and forbids Catholics to enter them. The Pope must be obeyed. And so it is just here—an Italian ecclesiastical order the breaking-up of our grand public school system, and his subjects obey his mandate. Are we under Roman law?

SPAIN.—The Pope is in a strait betwixt two, whether to "bless" Alfonso or Don Carlos. The latter is evidently the more bigoted, and therefore the better Catholic, and his infallibility wants to know which is finally to succeed. Alfonso is weak, and losing popularity, and does not close Protestant churches and schools, while Don Carlos is enthusiastic and persistent. Poor Spain is going from bad to worse. She will not have peace, and is too poor to fight. Poverty has done its worst in rendering its condition wretched and almost hopeless, and now two cousins, of the same bad Bourbon blood, are striving which shall drive out the other, and rule over an impoverished and ruined country.

By news from Paris we learn that the Carlists have shot eight Alfonso prisoners. GERMANY.—The Roman Catholic bishops have protested against the withdrawal of State grants, and against being compelled to unconditional obedience to the State laws. Of course they must obey the Pope, and he has told them not to obey the emperor. They are holding a conference at Fulda, with closed doors, for the preparation of the pastoral letter concerning this bill. They have received a letter from the Pope, telling them to hold on against the government. A pretty person this man at Rome, issuing his insurrectionary orders to foreign subjects and citizens. He has already begun this work in the United States, forbidding Catholics to send their children to our public schools. In some States there are laws compelling attendance, in which case he is acting in direct and open defiance of government.

The German ambassador at Rome is pressing the attention of the Italian government to the incendiary publications sent by the pope to inflame the Catholics in Germany.

Dr. Rust had the full sweep of Providence Conference for his society, up to the close of the week, as he was the only one of the Secretaries that reached New Bedford during the early days of the session. An immense audience crowded the Pleasant Street Church on Thursday evening to hear him and Dr. Hatfield, as they set forth, in animated and eloquent speeches, the claims of the Freedmen's Aid Society. Dr. Rust made a particularly powerful address, also, before the Conference on Friday morning. Our New England Conference heartily believe in the vital importance of this society to the Church and to the country. Our people readily acknowledge their obligations to supplement their anti-slavery struggles and victory with a determined and generous effort to prepare the liberated bondsmen for the great and delicate problem of freedom. We have an admirable organization, well situated schools, and the confidence of our colored brethren. All we need now is a liberal outlay to provide the teachers and preachers for the next generation of freedmen. It is a work that will sooner provide for itself than any other form of missionary labor or contribution. No missionary money is more wisely or economically distributed, or will, at an earlier period, bring such large returns. We shall be happy to aid in forwarding freewill gifts to our hardworking and excellent friend, Secretary Rust.

The modest request of the Catholics of Buffalo, N. Y., that their sectarian schools might be supported out of the public school fund, has been denied. The School Committee say that our public schools "are part and parcel of our system of State and municipal government, and they ought not to be made subservient to religious propaganda in any form or under any pretext." Furthermore: "Those who seek to use the schools for this purpose gratuitously or willfully do them an injury, for when they are diverted from their true mission, to a greater or less extent, public confidence in them is shaken, and their usefulness is impaired. . . . The common schools are neither Protestant nor Catholic; they are not established and maintained as nurseries of creeds; they are and ought to be sustained exclusively for the tuition of children in the studies which are recognized as essential to a good business education. Your committee do not undervalue religious training, but this is not the province of the City or the State."

The 22d annual meeting of the Middlesex County Teachers' Convention was held at Woburn, on the 9th. Rev. Mr. May, of Springfield, contended that a new, popular and condensed course of study is needed in our common schools for that large class of children who do not attend school after the ages of five or six. President Eliot thought it very poor economy to reduce teachers' salaries; it was "unjust and semi-civilized." The teacher's office should be made tenable during good behavior and efficiency. In the higher branches public money should be supplemented by private benevolence. No teacher should instruct more than 25 pupils. Too many female teachers are employed, because by marriage, or by falling help, many of them drop out. Thus the body of educators becomes fluctuating and changing. New legislation is needed for the regulation and improvement of our schools.

The Sabbath preceding the anniversary of the 19th was appropriately celebrated in Boston, Concord and Lexington, save that movements of armed men in Concord broke somewhat upon the quiet of a normal New England Sunday. Eloquent and admirable sermons were preached by Rev. Mr. Reynolds in Concord, Rev. Dr. William Adams, of New York, in Lexington, and by a number of clergymen in Boston. The lantern was hung once more in the evening from the belfry of Old North Church, by a descendant of the Revolutionary soldiers. Dr. Loring and others delivered patriotic and Christian addresses in the church beneath, during the evening. It was the day of a hundred years, and its results will still stretch on through all the ages. The inspiration of the brave minute men of these old New England towns fired the sister colonies, as the boom of summer around the Northern United States. The echoes of those shots, from a people determined to be free, are still ringing through the world.

This is the lesson of the Concord fight. When brave Captain Davis left his home in Acton, on the memorable morning of the 19th, 1775, he said, prophetically and tenderly, and with equal courage, to his wife, "good-bye, Hannah! Take good care of the children!" That is the lesson of the hour. The best tribute to the memory of those who died for their families is the thoughtful care of the children. Watch the public schools.

The *Catholic Review*, of New York, is shocked at the audacity of the municipal authorities of Rome for sending a water-tax bill to the Pope, accompanied with a hint that unless it was paid the supply of water would be shut off. Pray, why should not the things that are Caesar's be rendered unto Caesar? But then the Pope is above all the Caesars—so he says, and owes no subjection to human governments. What if he should come to America to reside? Would he have no taxes to pay here? This man, called a Pope, cannot it seem to be a citizen of any country. But Jesus Christ, his apostles, Peter included, paid taxes to Caesar. Verily his "holiness" is climbing high. Is it for a great downfall?

Mr. Varley has opened his evangelical work among us under encouraging auspices. His early ministrations have been favorably received, gathering large and interested audiences. His previous labors had quite worn upon him, and his voice was weakened by a severe cold; but his discourses have been clear, solemn and effective. He has enjoyed the concurrent welcome of the different evangelical Churches, and ministers and laymen of different names assist heartily in his ministrations.

NEW HOPES FOR AFRICA.—The Khedive of Egypt, a sovereign of enlightened views, has recently annexed to his dominions Darfour and Kordofan, having a population of 5,000,000, both for the purpose of breaking up an immense slave-traffic which has been carried on across this country, and thereby developing the resources of the country. The longing desire of Livingstone, that Africa might be redeemed from slavery, is opening to Christianity, seems likely to be accomplished.

THE NATIONS ARMING.—The opinion seems to be gaining strength that a great war is impending in Europe. The German army, by a new bill, is to be increased to 1,350,000 men, and may be increased to 2,800,000. France has in process of formation an army of 1,600,000 men, and Russia one of 3,370,000. Meanwhile the Pope is stirring up ill-feeling and dissension by pressing his claims to temporal dominion and to authority over all governments.

The *Boston Transcript* has been singularly bereaved in its editorial and publishing departments within the last six months. Its brilliant editor, Mr. Haskell, its spirited young publisher, Mr. Dutton, Jr., and now its respected and venerable senior publisher, Henry Dutton, esq., have passed away. They all carried with them the sincere regard of their associates, and of the public generally. "The King dies. Long live the king." This popular society paper still preserves its strong hold upon the best class of readers, and a large one also. We could wish it wider prosperity if it were orthodox on the prohibitory question.

In Hungary there are many Unitarians, who trace their origin as a denomination to 1585. They were once much more numerous than they are at present. During the reign of Sigismund, the German Emperor, in the century of the Reformation, they had 406 churches, 11 colleges and 3 universities, but they were afterwards persecuted through Jesuit influence. They now have many learned men among them. The Unitarians of England and America are in friendly communication with their Hungarian brethren, and are raising money to aid their educational institutions. The works of Channing have been translated into the Magyar language.

The discovery, by George Smith, of long-buried Assyrian tablets, recounting the story of the Creation and Fall, of the Tower of Babel, and the Deluge, which correspond remarkably with the Scriptural record, is re-opening the discussion about the origin of the book of Genesis. It seems to prove that, independent of the Moslem accounts of these events, the tradition of them was spread among different nations as early as, if not prior to, the time of Abraham. There may have existed ancient documents from which Moses derived a part of his work, being divinely guided in the selection and arrangement of his materials, which does not at all detract from his inspiration.

There was a hearing, the 13th, before the Governor and Executive Council in relation to the Pomeroy boy case. It was argued on the one side, by several persons, that he was insane, or irresponsible, and that the punishment should be commuted to confinement for life; and on the other, that the sentence of death should be executed. More than 200 persons, including a large number of women, have petitioned in favor of his being hung.

THE MASS. LEGISLATURE.—The investigation of the State House repairs (on the inside of the building) is still going on. No fault has been found with Mr. Clark's work on the outside. In the House, on the 13th, it was voted to reconsider the question of enforcing the laws relating to the schooling and hours of labor of children in manufacturing and mechanical establishments. The bill providing for a survey of the State is under consideration.

The forty-second number, bringing the work down to W. of "Potter's Complete Bible Cyclopedia," is now issued. This finely published and edited Biblical dictionary is rapidly approaching completion. It is beyond comparison the handsomest and fullest work of the kind prepared for popular circulation, and will be an ornament and a library in itself for the Bible student.

The animus of the Catholic party is seen in the recent amendment proposed to the Supply Bill, in the New York General Assembly, that \$50,000 be appropriated to the support of a Roman Catholic Proctor. It was voted down; but there stands the fact of such a motion, which was violently advocated. The Catholics are becoming bold. Let Protestants be firm.

"Bishop Simpson," says the *Pittsburg Advertiser*, "spent last Sunday week in our city, in better health than on his last visit. Tho' not sufficiently well to preach on Sunday, he was at the Preachers' Meeting, and delivered a very interesting address on Monday."

Last Wednesday our esteemed friends, John S. Darnell, esq., and his wife, celebrated, in a large and happy circle of relatives and invited guests, the twenty-fifth anniversary of their marriage, and at the same time the majority of their son John. Happy and useful years has this quarter of a century been. Happy and useful may those to come be, whether the golden era be passed on earth or in heaven!

This is just the season to send to James Vick, the great seedman and florist of Rochester, N. Y., for his catalogue. His garden and flowering seeds are reliable, and his stock is unsurpassed in the country. We speak positively, for we have had the experience of years with the varieties of seeds and shrubs from his large warehouse.

Rev. William Taylor, late from Bombay, is now in London, preaching to immense audiences. The *Christian World* speaks of one of his sermons as "a remarkable discourse, full of power; and this power made itself felt."

Mr. Varley made an excellent address at the Preachers' Meeting, commending himself to the warm sympathy and co-operation of the brethren. Bishop Haven endorsed him in a short and very hearty speech.

Applicants for Preachers' Aid Funds, who have not already done so, are requested to forward their papers to Rev. G. S. Chadbourne, Secretary of Committee, as early as convenient.

NEW ENGLAND SUNDAY-SCHOOL CONVENTION on Lake Winnepesaukee Camp Ground at Weirs, N. H., on Boston, Concord and Montreal Railroad, June 14-19, 1875.

1. This gathering will afford a rare opportunity for the discussion of the great Sunday-school methods, actual drill in Sunday-school normal work, etc., etc. 2. Eminent leaders and speakers have been engaged, among whom we are glad to announce Rev. J. H. Vincent, D. D., of New York (who will have the entire management of the services during the week), Rev. W. H. Murray, Rev. G. C. Lorimer, D. D., Bishop L. C. Wiley, D. D., Rev. E. K. Felt, D. D., Rev. J. W. Hamilton, A. M., Rev. W. F. Crafts, A. M., Rev. J. F. Hurst, etc. 3. Especial attention will be given to singing. Choral have already been organized in various parts of New England, and are preparing for this great open-air jubilee. Dr. Eben Tourjee, of Boston, will have charge of the singing, assisted by some of the best talent in New England. The Doctor will also give one or two lectures on music during the Convention. 4. There will be a "Children's Day," when all the children of the Sabbath-schools in that section of New England, without reference to denominations, are invited to be present. 5. Societies are cordially urged to bring tents, and spend five days in Sunday-school work. Locations for private or society tents can be secured by writing to L. Weeks, esq., Laconia, N. H. This invitation is extended to persons of all denominations. 6. All necessary arrangements for reduction of fare on railroads, for boarding, etc., will be made for the accommodation of the public. Each day's exercise will comprise a praise-meeting, two lectures or sermons, normal class drill, Bible readings, Sunday-school discussions, etc. 8. One or two of the best cornet bands in New Hampshire will be present to assist in praise service, and to discourse music for the entertainment of the people every morning and evening.

THEODORE L. FLOOD, for Committee.

THE WEEK.

At the 8th Annual Session of the Classical and High School Teachers of Massachusetts, the 10th, Dr. Peabody, of Cambridge, advocated the reading of narrative portions of the Bible in the school-room. He said that secularism was preferable to ignorance of the Bible and of Christianity. In Germany the Pope, having referred his subjects to disregard the ecclesiastical laws of the land, Bismarck rejoins by a bill withdrawing State aid from the Catholic clergy. The 3,000 Jews of Safed, Palestine, ask the Lord Mayor of London to lend him aid to carry out a plan for promoting agriculture and industry in the Holy Land. The Emperor of Japan will visit France in August, by the Suez Canal. The Emperor of Japan has given a liberal sum towards the erection of a Normal Training College for young girls.

The English Wesleyan Missionary Society, which began its work in Australia about sixty years ago, now has four annual conferences, 965 churches, 200 ministers, and 29,303 members. In China there are 2,000 Methodist converts. The Fiji Islands, which have lately become a colonial dependency of Great Britain, have for forty years been a missionary field for English Wesleyans, with glorious results. There are 1,414 schools, with 46,732 scholars, 1,000 places of worship, 109,250 hearers, 224,413 consistent Church-members. A vast change from the revolting cannibalism of 1835. The *London Methodist*, of March 26, has an excellent article on "Life at High Pressure," showing the danger of excessive work, even in a good cause. It says: "We are a little afraid for some who are honored among the Methodist Churches, lest they should forget that they are serving at an altar of consecration, not at an altar of idolatry—that it is life God desires from us, not death. Admitting that it is a noble thing to be regardless of self, and an heroic thing to cast in 'all our living, even all that

we have,' into the treasury of God, we must still believe that activity may be calm while it is earnest, and that consecration does not require from us the futile endeavor to crowd two lives into one." It is an interesting fact that the great Moody meetings in Agricultural Hall, London, embracing 30,000 people, do not diminish the attendance at churches in the vicinity. During the first ten days of Mr. Moody and Mr. Sankey's visit to London, it is said, 335,000 people attended the services. Mr. Moody lately invited 250 ministers, of various denominations, to tea at Agricultural Hall, for the purpose of a friendly conference as to the future conduct of the revival work. He has always sought the co-operation of ministers.

A monumental stone in honor of Thomas III, of Egypt, during whose reign (140 B. C.) the exodus of the Israelites is supposed to have taken place, has just been discovered. More than 400 geographical names have been deciphered. Instead of a tunnel to connect England and France, it is proposed to erect a bridge over the channel. The expense of the first would be 25,000,000 francs (\$5,000,000), that of the latter 600,000 francs (\$120,000). A bill has been introduced into the English Parliament to restrict the sale of beer and other fermented or distilled liquors on Sunday. The Wesleyans, among others, are memorializing Parliament in favor of such a law. A Hindu lady, "young and accomplished," has preached a discourse on the unity of God before an audience of forty Hindu ladies. An Episcopal clergyman's daughter, in Camborn, England, where a revival is in progress, has been assisting her father, who is a vicar, in the various services. At this the bishop of Exeter is indignant, and has forbidden the lady to take any further part in them. But this action of the bishop will result in giving her a wider opening, her friends having taken steps to erect a large building for her services. The Church of England is more in danger from popery than from piety. She had better drive out the papists, and let the pietists alone. The Roman Catholic church is losing as well as gaining. A large body of Catholics in Russia and Poland, sometimes called "Catholics of the Oriental Rite," and also "Uniat Greeks," who have long enjoyed certain privileges, and whose bishops, sixty of them, opposed the dogma of infallibility in the Ecumenical Council, having become alarmed at the progress of Jesuit and Ultramontan principles, have renounced the Pope and entered the Greek Church, to the number of 50,000.

The strike at Lowell is confined to one class of spinners (mule spinners). There is favorable news from Louisiana. The Wheeler compromise seems to be peacefully accomplished. The Kellogg government is recognized by the House, 98 to 35. Pemberton, the murderer, is to be tried in May. The United States troops have had a hard fight with the Cheyenne Indians, in which three Indians were killed, and sixteen soldiers were wounded. It is estimated that the strike of 40,000 women in Pennsylvania, has cost them the loss in wages, of \$500,000 per week, and nearly \$2,000,000 in all, thus far. Almost a miracle has happened in Naples. During the revival, now in progress there, the seats in the Methodist Church, on a recent Sunday, being entirely filled, the Catholics offered to loan seats from their church, to accommodate those who had no stand. That shows a true Catholic spirit. The Lowell mill troubles still continue. A new paper in Rome says that it properly belongs to the ruler of the country to place the red hat upon the head of a new cardinal, and seems to think that the only reason why President Grant cannot put Mr. McCloskey's new hat on him is that he is not a Catholic! Really. On the 10th, or thereabouts, Mr. Jones, of New York, or somewhere else, bought a new hat (not scarlet) and rode out in his new carriage (not red). It was a great event in the neighborhood. Several friends afterward called to congratulate him. He bore his honors with great modesty.

Mr. John Taylor, of the firm of Hogg, Brown & Taylor, of this city, died on the 12th. Mr. Charles Tappan, a brother of Lewis Arthur Tappan, died on Fast Day, at the age of 90 years and eight months. Several tornadoes in Arkansas and Illinois, on the 8th. In Arkansas five persons were killed. President Grant will be 53 years of age on the 27th. About one hundred Andersonville prisoners had a reunion on the 9th, in the Coolidge House, Boston. Lord Bacon's Essays have been recently published in Bengali.

FIRES.—Reed's carriage-shop, Springfield, \$5,000; forty buildings in Middletown, Pa., \$100,000; barrel of coal-oil exploded in a cellar, Baltimore, Md., burning and injuring several men; dry-goods store, Worth and Third Streets, New York, \$321,000; Thayer's grocery, Clinton, 2 persons perished; Taft's pottery works, Keene, N. H., \$10,000; Mr. Clifford's house, North Tisbury, Mass., burned to death; Mrs. Pierce, aged 85, North Windsor, Me., burned to death; a block, Monmouth, Illinois, \$27,000; a dye-house, Hartford, Conn., over \$19,000; the mansion-house of Mrs. Metcalf, Providence, R. I., \$10,000; Washburn & Manufacturing Co., annealing house, Worcester, 14th, \$30,000; building, 28 Merchant's Row, this city, 15th.

Business Review.

The money market continues easy, and choice paper is in good demand at a very reasonable rate of interest. The banks in this city show a falling off in the amount of deposits for a week or two past, which may be made up, however, by the balances held, belonging to other banks. It is fair to suppose that when the weather becomes settled, and the traveling improved in the interior portions of New England, commercial matters will receive a new impetus. As approved paper very readily commands the currency, operators will find no embarrassment for want of funds. Flour remains very firm, though the sales are not very active. Wheat has advanced two to three cents, and holders are confidently looking for higher prices. The trade in Dry Goods, up to the middle of April, has been fair, though the weather has not been very favorable. Most all goods of a domestic production are still running on an even grade, with but little variation of importance, except, perhaps, in Bleached Cottons, which have a slight upward tendency. Dress Goods, of various kinds, are finding ready sale, and trade in this line of fabrics seems to be very active. Messrs. Hamilton, Richardson and Whitney have just opened a very choice invoice of "white goods and linens, laces and curtains, specially selected abroad by one of their own buyers." The Wool market is somewhat unsettled, and the demand irregular, probably occasioned by large arrivals from Australia and other foreign ports. Manufacturers do not seem to be inclined to purchase wool beyond their immediate wants, and hence stocks of manufactured goods are comparatively light. Considerable excitement is manifested in the prices of provisions. Pork especially is held firmly at advanced rates.

NEW ENGLAND CONFERENCE.

MONDAY—FIFTH DAY.

After devotional services by Dr. Steele, the examination of character was resumed, and on calling the name of Dr. Newhall a resolution expressive of the deep sympathy entertained for him by the Conference was adopted.

Brother Joseph Scott was granted a superannuated relation at his request. The connection with the Conference of members in good health and acceptability, who prefer secular work, independent of the call of the Church authorities, was voted inexpressed.

John F. Bassett was granted a location; and John D. King was made effective, and transferred to the Providence Conference. Bishop Harris made a thrilling address of nearly two hours to the members, concerning his tour of missionary visitation around the world, for which he received the most cordial thanks of the Conference, and the hope was on motion expressed that all the Conferences might be favored with his interesting narrative, and also that the Boston University might secure its delivery to the students in that institution.

In the afternoon the solemn and impressive memorial services, upon the death of Rev. Edwin S. Snow, Sam'l Roy, James Judson Jones, J. A. De Forrest, Geo. S. Hayes, and E. H. Looman, were observed, in the presence of a large and sympathizing audience. Rev. Dr. Thayer made an able address, at the conclusion of the reading of the memoirs by Brother Brame. It was a matter of much regret that the expressed desire of the Conference, that the memoirs of the deceased wives and widows of ministers be included in these touching observances, was, by some strange oversight, omitted at this service.

The evening witnessed an enthusiastic gathering to listen to Mrs. Rev. C. P. Tappan and Mrs. Rev. D. Richards, on the W. F. M. Society, at which Bishop Wiley presided. These noble women deeply interested the large auditory.

TUESDAY—SIXTH DAY.

Randall Mitchell, T. Marey, C. Noble, W. Smith, J. L. Estey, J. L. Hanford, J. W. Merrill, and L. Boyden were granted a superannuated relation; and L. Marey, W. C. Sawyer, C. N. Smith, and S. Kelley were made effective. J. Bailey was located. Permission was granted to sell church property by the Societies at Westfield, Winchendon, Greenfield, Webster Avenue, and Church Street.

Brother J. Noon, the indefatigable statistical Secretary of the Conference, was presented with a generous roll of greenbacks, as a testimonial of the esteem in which his valuable services are held by his brethren.

Bishop Wiley made the presentation, to which Brother Noon fearfully responded. In the afternoon a business session was held. After hearing and adopting excellent, vigorous reports on Home Religion and Temperance, the characters of the superannuated members were all passed. A. C. Godfrey and A. D. Sargeant were made effective, and the latter was requested to be appointed Temperance Agent of the Conference.

The Presiding Eldership question was opened by a resolution and the next General Conference to make the office elective, which was finally disposed of, after considerable discussion, by referring the matter to a committee of five pastors, to inquire and report thereon at the next Conference. The committee consists of the following: D. Steele, W. C. High, C. N. Smith, S. F. Upham, W. H. Hatch, and A. McKeeva.

At the evening session an additional resolve, earnestly requesting that no transfers to the Conference be made this year, was discussed somewhat spiritedly, and finally adopted, a similar one having been adopted early in the session.

The exemption of Church property from taxation was ably presented, in a report from a committee on that subject, which was adopted, and the Secretary was ordered to bring the matter before Governor Gaston and the Commissioners on that subject.

WEDNESDAY—SEVENTH DAY.

The Committee appointed one year ago, in reference to the one-sermon-a-day plan, made two reports to the Conference, pro and con, and the subject was referred to another committee for one more year of consideration; and now Rev. W. H. Clark, D. Sherman, C. L. Eastman, D. H. Els, J. W. Hamilton, W. F. Mallison, and F. K. Stratton have the matter in charge.

In connection with the hearing and adoption of the report on Church Aid, and some remarks from Dr. Webster, of South Carolina, at Bishop Haven's suggestion steps were taken for the erection of a monument to the memory of the late Rev. N. E. Cobleigh, at Atlanta, and more than \$300 were pledged for this purpose. A committee was empowered to consummate the object, composed of Brother Thayer, H. J. Clark, W. Colburn, Day St. Bonner, C. Pearson, Athol Depot, Austin F. Herrick; South Athol, Edwin C. Ferguson, Woburn, C. A. Merrill; East Woburn, to be supplied. Waltham, W. A. Braman, Weston, Spencer O. Dyer, Concord, to be supplied. Lexington, to be supplied. Sudbury, supplied by A. M. Sherman. Maynard, Miner H. A. Evans. Rock Bottom, Nathaniel Bemis. Hudson, Augustus W. Mills. Marlboro, Benja' J. Johnston. Clinton, Volney M. Simon. Leominster, Albert A. Wright. Ashburnham, John W. Fenn. Winchendon, Watson M. Ayres. Gardner, Seth C. Carey. East Templeton, R. W. Harlow. So. Royalston and Phillipsburg, supplied by Price. Orange and North New Salem, Leonard P. Frost. Lunenburg, John Noon. Townsend, William E. Dwight. East Pepperell, John R. Cushing. Ayer, George E. Sander. Graniteville, James F. Mears. West Chelmsford, supplied by J. W. Wallis. Carlisle, to be supplied. South Lawrence, Converse L. McCurdy. North Andover, Burtis Judd. Ballardvale, Augustine Caldwell. Winchster, David S. Coles. West Medford, supplied by Brant.

WORCESTER DISTRICT.—Worcester—Trinity Church, Varnum A. Cooper; Laurel St., Wm. Penteost; Grace Church, Chas. D. Hills; Webster St., Edward A. Tappan; Union Hill, Hiram D. West. Brookfield, Charles H. Bradford; North Brookfield, Geo. E. Chapman; West Brookfield, James W. Mowry. Shrewsbury, Sam'l H. Noon. New England Village, John W. Fulton. Milbury, Albinus O. Hamilton. East Douglas, Wm. M. Hubbard. Whitinsville, Wm. Merrill. Upton, Nath'l B. Fisk. Westboro', John S. Day. Ashland, Henry Lammie. Hopkinton, Edward S. Chase. Cherry Valley and Leicester, Frederick M. Miller. Oxford, Frederic T. George. Webster, Daniel Richards. Dudley, supplied by Wm. F. Lacout. Southbridge, Wm. A. Notface. Charlton, Joseph J. Woodbury. Spencer, Daniel Atkins. Oakdale, John Capen. Princeton, John H. Emerson. Hubbardston, Wm. R. Tisdale. Barre and Hardwick, Andrew W. Baird. Ware, Increase B. Bigelow. Warren, Fayette Nichols. Wales, Thomas B. Treadwell. Monson, Osmon W.

supplied by S. S. Curry; Harrison Square, to be supplied; Washington Street, supplied by Collier; Jamaica Plain, Edward W. Virgin; Roslindale, Wm. J. B. Toulmin; Washington Village, Wm. D. Bridge; Eggleston Square, G. C. Osgood; Scandinavian Mission, to be supplied; City Mission, to be supplied. Newton, William E. Huntington. Newtonville, John C. Smith. Auburndale, Joseph M. Avann. Newton Upper Falls, William J. Pomfret; Newton Lower Falls, Andrew Baylies. Watertown, Franklin G. Morris. Brookline, Mark Traflet. Highlandville, Gilbert R. Bent. Natick, J. Swinburne Whedon. Cohasset, Elias Hodge. Scituate, William Silverthorn. South Framingham, Joshua Gill. Holliston, Franklin Furber. Milford, Porter M. Vincent. Mendon, to be supplied. West Medway, Loranus Crowell. Franklin, John N. Short. South Walpole, A. C. Godfrey. Walpole, to be supplied. Norwood, supplied by J. H. Vincent. Dedham, Zachariah A. Mudge. Hyde Park, George W. Mansfield. Wollaston Heights and Quincy Point, supplied by S. E. Beller. West Quincy, Samuel Kelley.

Wm. F. Warren, President of Boston University; member of Tremont St. Quarterly Conference. Luther T. Townsend, Professor in School of Theology, Boston University; member of Bromfield St. Quarterly Conference. Joseph Cummings, President of Wesleyan University; member of Bromfield St. Quarterly Conference. George Prentice, Professor in Wesleyan University; member of Bromfield St. Quarterly Conference. Bradford K. Peirce, Editor of Zion's Herald; member of Newburyport Quarterly Conference. Edward A. Manning, Assistant Editor of Zion's Herald; member of Hyde Park Quarterly Conference. William Butler, Superintendent of Missions in Mexico; member of First Church Quarterly Conference. John W. Butler, Missionary to Mexico; member of Dorchester St. (Boston) Quarterly Conference. James Porter, Secretary of American Temperance Union; member of Bromfield St. Quarterly Conference.

LYNN DISTRICT.

Daniel Dorchester, Presiding Elder (P. O., Malden).—Lynn—Common St., Samuel F. Upham; St. Paul's, Daniel Steele; South St., George F. Eaton, Fales H. Newhall; Maple Street, Garrett Beekman; Boston St., Charles S. Rogers; Trinity Church, Alonzo Sanderson. Cambridge—Harvard St., Melville B. Chapman; Trinity Church, Charles T. Johnson; North Avenue, David K. Merrill; Cottage Street, Charles A. Ames. Chelsea—West Street, John H. Mansfield, Willard F. Mallison. Mount Bellingham, Nicholas T. Whitaker; Broadway, Isaac F. Rowe. Salem—Lafayette Street, George L. Collier; Wesley Chapel, Wm. J. Hambleton. Gloucester—Elm St., Albert Gould; Scandinavian Mission, to be supplied; Riverside, William P. Blackmer; Bay View, Allen J. Hall. Newburyport—Washington St., Joseph H. Owens; Purchase St., Joseph W. Lewis. Malden, Daniel C. Knowles. R. Allen, Mayfield, to be supplied. Medford, T. Barton Smith, Melrose, S. B. Sweetser. Stoneham, James O. Kneass. Wakefield, John Peterson. Reading, Wm. H. Hatch. Winthrop, Walter Wilkie. Everett, Edward P. King. Cliftondale, Chas' W. Wilder. East Saugus, Samuel Jackson. Nahant, Josiah W. Dearborn. Swampscott, Junius A. Bartlett. Marblehead, Linus Fish. Peabody, Daniel Wait. Beverly, M. Emory Wright. Rockport, Melville B. Cummings. Essex, supplied by Gregory. Ipswich, Ebenezer A. Smith. Tauntonville, Rodney H. Howard. Topsfield, supplied by W. A. Meredith. Byfield, Emory A. Howard. Groveland, Alex. Dight. Arlington, supplied by F. L. Tuttle.

John W. Lindsay, Dean of College of Liberal Arts, Boston University; member of Boston St. (Lynn) Quarterly Conference. Daniel Dorchester, Jr., Professor in Vermont Conference Seminary, Montpelier; member of Malden Quarterly Conference. Wm. E. Farrell, Missionary to China; member of Common St. (Lynn) Quarterly Conference. Aaron D. Sargeant, Conference Agent for Promoting Temperance; member of the Malden Quarterly Conference. John W. Dudson, Chaplain of the City Institutions of Deer Island; member of Winthrop Quarterly Conference. Wesley O. Holway, Chaplain in U. S. Navy, at Charleston; member of Broadway (Chelsea) Quarterly Conference. Moses Dwight, Agent of Massachusetts Bible Society; member of Walnut St. Quarterly Conference.

LOWELL DISTRICT.

Charles N. Smith, Presiding Elder (P. O., Malden).—Lowell—St. Paul's, William S. Studley; Worthen Street, Frank J. Wagner; Central Church, Joseph H. Mansfield; Highlands, George W. H. Clark. Somerville—Union Square, Wm. C. High; East, Arthur P. Adams; Broadway, Cyrus L. Eastman; West, supplied by Brother Thayer. Lynn, Wm. Colburn; Day St. Bonner, C. Pearson. Athol Depot, Austin F. Herrick; South Athol, Edwin C. Ferguson. Woburn, C. A. Merrill; East Woburn, to be supplied. Waltham, W. A. Braman. Weston, Spencer O. Dyer. Concord, to be supplied. Lexington, to be supplied. Sudbury, supplied by A. M. Sherman. Maynard, Miner H. A. Evans. Rock Bottom, Nathaniel Bemis. Hudson, Augustus W. Mills. Marlboro, Benja' J. Johnston. Clinton, Volney M. Simon. Leominster, Albert A. Wright. Ashburnham, John W. Fenn. Winchendon, Watson M. Ayres. Gardner, Seth C. Carey. East Templeton, R. W. Harlow. So. Royalston and Phillipsburg, supplied by Price. Orange and North New Salem, Leonard P. Frost. Lunenburg, John Noon. Townsend, William E. Dwight. East Pepperell, John R. Cushing. Ayer, George E. Sander. Graniteville, James F. Mears. West Chelmsford, supplied by J. W. Wallis. Carlisle, to be supplied. South Lawrence, Converse L. McCurdy. North Andover, Burtis Judd. Ballardvale, Augustine Caldwell. Winchster, David S. Coles. West Medford, supplied by Brant.

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ADAMS. Palmer, Wm. Gordon. Bond's Village, Alfred Noon. Enfield, Wm. Wignall. Belcherston, Edward S. Best. North Dana and Dana, Edward P. Gibbs. North Prescott Circuit, Edwin Hitchcock.

SPRINGFIELD DISTRICT.—George Whitaker, Presiding Elder (P. O., Westfield).—Springfield—Florence St., Frank K. Stratton; State St., Robert R. Meredith; Trinity Church, Merritt Hubbard; Grace Church, John A. Cass. Wilbraham, Thos' W. Bishop; S. Wilbraham, J. Alphonso Day; Glendale, supplied by Amos B. Merrill. Chicopee, Justis S. Barrows; Chicopee Falls, Charles F. Ely. Westfield, John H. Twombly; West Parish, Chas' H. Vinton. Blandford, George Hewes; N. Blandford, supplied by E. Day. Holyoke, Wm. N. Richardson. Northampton, Isaac H. Packard. Easthampton, Lorenzo A. Bosworth. Southampton, Henry Matthews. Greenfield, Albert C. Manson. Turner's Falls, Charles E. Seaver. Miller's Falls and Northfield Farms, supplied by C. R. Sherman. Gill, supplied by J. N. Jones. Bernardston, Nathaniel F. Stevens. Leyden and East Chatham, supplied by W. T. Miller. Coleraine, John W. Cole. Shelburne Falls and Buckland, Wm. H. Cook. Heath, Watson E. Cook. Rowe, supplied by Chas' Haywood. Charlemont, Ichabod Marcy. Conway, Edward R. Thorndike. South Deerfield, Nath'l J. Merrill. Amherst Circuit, S. Louis Rodgers. Pelham, Jonathan Neal. Williamsburg, Joseph Candlin. Florence, Raymond F. Holway. Hadley, to be supplied. South Hadley Falls, Wm. S. Jaggard. Ludlow Center, Nath'l H. Martin. East Longmeadow, John Cadwell. Feeding Hills, N. M.

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